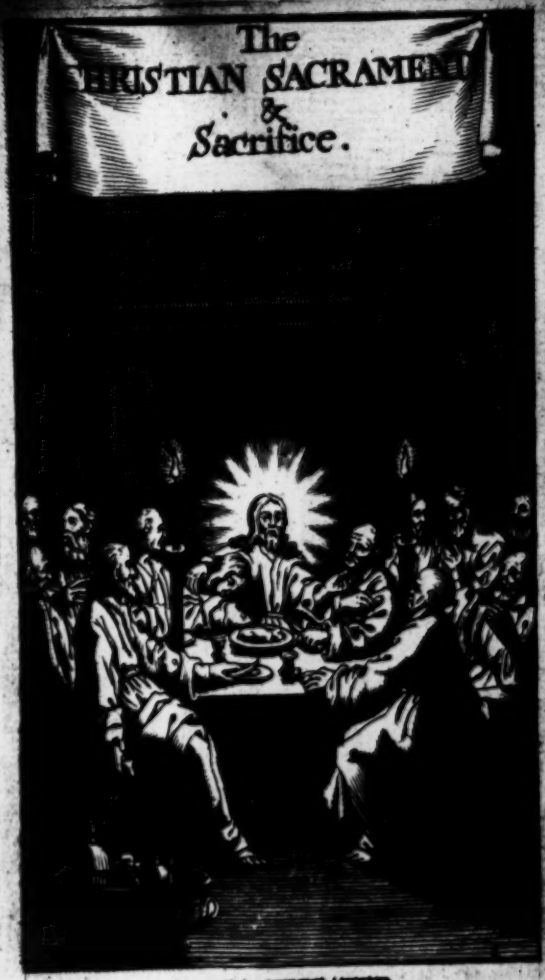


At the THEATER
in
OXFORD

1679
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# The Christian Sacrament and Sacrifice,

By way of
DISCOURSE, MEDITATION,
and PRAYER,

Upon
The Nature, Parts,
and Bleſſings,
Of The
Holy Communion.

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By Dan. Brevint. D. D.

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The Third Edition.

At the Theater in Oxford,
*Anno Dom.* 1679.

To The

RIGHT HONORABLE

The

Lady ELIZABETH CARTERET.

*THis is one of the many Tracts which I made at Paris on ſeveral Subjects, at the inſtance of thoſe two Incomparable Princeſſes, who there for many years continually emploied me in their ſervice. What uſe they were pleaſed to make of them, your Ladyſhip knows beſt, being often admitted with a ſome*

*ſome other perſons of Quality, to their privat Devotions: Therefore when I preſent you with theſe Papers, I but repeat and ratify their gift, and by this public Addreſs pay that reſpect which I owe (beſides what is due upon other accounts) to that ſingular Eſteem and Kindneſs which they ever had for your Ladiſhip.*

*Thoſe great and holy Souls had no deſire, more earneſt then to contemplate and embrace Chriſtian religion in its original*

*original beauty, & see it freed from the Encumbrances which ordinary Controversies most commonly throw upon it. And really tho they did understand all these Scholastic points as well or better then their teachers, (especially the Princess of* Turenne, *whose clear and quick Apprehension, and neat and unartificial eloquence were wonderful) yet they cared so little for them, that they deplored very often the unhappy necessity that had filled the Church*

*Church with ſuch weapons; and had ſo flanck't about (to uſe here their expreſſion) Jeruſalem with Baſtions, that one could hardly ſee the Temple.*

*I can aſſure you Madam, that upon this account the holy Communion which is as the tree of life in the Paradiſe of God, the moſt generous plant in his Vineyard of the Church, hath bin the worſt dealt with. For as it was moſt deſpitefully treated by Popery, the Proteſtants did ſpend moſt of their care this way to ſecure it, where-*

*whereby it could not be well expected that men thus taken up in raiſing fences, in planting thorns and quicksets againſt wild Bores, could have much time to dreſs and improve better plants. Then came from Germany Anabaptiſts, and from other parts Socinians, who pretend that the beſt way of pruning luxuriant excreſcencies, is to cut up by the Roots,*

*Here then Madam, while the Romaniſts having made havock of the Vineyard, and*

*laid it waſt; the fatneſs of the ground brought forth that poiſonous wild vine of the Roman-Maſs: and others left nothing but dead ſapleſs branches and dry leaves, the emty figures of fanatic Heretics; I make it my endeavor to reſcue it out of the hands of ſuch Huſbandmen, and to reſtore all back again both to the full meaning and inſtitution of Chriſt, who is the Planter as well as the Maſter of the Vineyard, and to the Practice of the Holy*

*Fa-*

*Fathers, who for ſeveral hundreds of years, dreſſed it, and made it bear excellent fruit. So here I take no more notice of either Papiſts or Sectaries, no nor Proteſtants neither, then as if the former had never appeared in the world to trouble and ſpoil the Church of God, nor the latter to aſſert and redreſs it.*

*The holy Sacrament being thus ſet at liberty, and enlarged to its full extent, will appear preſently attended with all its Duties and*

*Bleſſings,*

*Bleſſings, as the Ladder of Jacob did, with aſcending and deſcending Angels. This may be ſoon perceived, by any one who will but take the trouble to read this Book, ſo he do it with ſome attention, and diſtinctly in parcels, a caution which I deſire may be adverted to. Chronicles, or eloquent Diſcourſes, may beſt pleaſe, when they are curſorily run over. But Myſteries muſt be ſtudied, or they cannot be well underſtood; and God knows how much more is here*

*here required at our hands beſides bare underſtanding. Therefore I have added to the Diſcourſe that refers to the advancing the mind in knowledg, Meditation and Prayer, the two uſual attendants on devotion; which being joined together, are the only probable means of dealing ſuccesfully with holy things, and of attaining by the uſe, to the true end of this Sacrament, which aims at nothing leſs then a mutual Communion between us*

*and*

*and Chriſt, even here on earth while we ſeem to be abſent from him: and withall at ſuch a reciprocal correſpondency between God and his Church, as may both open our hearts towards him in holy Duties and Performances, and open his hand and bowels toward us in all neceſſary Mercies.*

*I know Madam that for the confirming of all this, I need but appeal to your own experience. And 'tis partly on this account, that without ſo much as asking leave, I have*

*have made bold to put your Name before this Book: becauſe it having bin firſt written for the peculiar uſe of two Perſons, whom God had ſanctifyed in all reſpects much above the rate of theſe Times; it ſeems to claim a ſpecial Title to their acceptation and reading, who intimately knew the worth of thoſe Princeſſes, and walk after their ſteps, at ſo neer a diſtance as your Ladiſhip doth, to whom I am,*

MADAM

A moſt Humble and
Faithful Servant,

DAN. BREVINT.

Durham
Jan. 24.
1673.

# THE CHRISTIAN SACRAMENT *and Sacrifice.*

## By way of Diſcourſe, MEDITATION, and PRAYER, upon THE NATURE, PARTS, and Bleſſings Of the Holy Communion.

### SECTION. I.

*The Importance of well underſtanding the Nature of this Sacrament.*

1. THE Sacrament inſtituted by Chriſt at the eve of his Paſſion, which S. *Paul* calls the *Lords Supper*, is without controverſie one of the greateſt Myſteries of Godlineſs, and the moſt ſolemn Feſtival of the Chriſtian Religion. The holy Table, or Altar, which preſents this ſacred Banquet, may, as well as the old Tabernacle, take to it ſelfe the title of * *Meeting*: ſince there the People muſt appear to worship God, and there certainly God is preſent to

* אהלמועד *Tabernacle for appointed time and meeting.*

meet and to bleſs his People. At the Place, and during the whole Act of this *Meeting* with God, the Chriſtian Communicants are in a ſpecial manner invited to offer up to God their Souls, their Bodies, their Goods, their Vows, their Praiſes, and whatſoever they can *give*: and God on the other ſide offers to us the Body and Blood of his Son, and all thoſe other Bleſſings withal, that will aſſuredly follow this ſacred Gift. For this muſt be granted, that the holy communion is not only a *Sacrament* that the Worshipper is to come to for no other purpoſe, then to *receive*; nor a *Sacrifice* only, where he should have nothing els to do, but to *give*: but it is as the great Solemnity of the ancient Paſsover was, whereof it hath taken the place, a great Myſtery conſiſting both of *Sacrament* and *Sacrifice*, that is, of the Religious Service, which the People owe to God; and of the full *Salvation*, which God is pleaſed to promiſe his People.

2. It may by this appear, how far it concerns every Chriſtian not to err in a Point, that makes the Center both of his *Happineſs* and his *Duty*: and that ties the very knot, which in a manner joins Man with God. It was upon this account that the Devil, who bore ever

an

an equal hatred both to what is holy to God, and to all that is conducible to the Salvation of Man, hath from the very beginning bin buſie with this Sacrament: and hath ever ſince given the Church more trouble about the Body of Jeſus Chriſt, then ever the Angel ſuffered about the Body of Moſes, *Jude* 9. For the Body of Chriſt, as the holy Fathers diſtinguish it, being of two ſorts, to wit, the *Natural*, which is in Heaven, and the *Sacramental*, which is bleſſed and given at the holy Table; the primitive Heretics, whom the Spirit of Antichriſt ſet up and animated againſt the Church, ſpent all their ſtrength and their venim, at the very time, and in the face of the Apoſtles, in order to deſtroy the firſt, which is the Human Nature of Chriſt, and to reduce it to a *Phantaſm*: and God knows whether the ſecond, that is the *Sacramental*, receives at this day any better entertainment from two contrary Parties, who make it either a *Falſe God*, or an *emty Ceremony*. Of all theſe oppoſite Enemies, the firſt, who aſſaulted his Flesh, could in this impiety be but poor vain undertakers, this glorious Body being highly exalted above their reach: but the ſecond are on this account more dangerous, becauſe the bleſſed Com-

munion, which makes up this other Body, may daily fall into the hands of either an *Idolatrous*, or a *Profane* Abuſer. Therefore it very much concerns them, whoſoever have either any Piety towards God, or any care of their own Souls, to menage their Devotions with ſuch precaution and judgment, that this venerable Sacrament may be kept ſafe from the attemts of ſuperſtition and profaneſs.

## SECTION II.

### *Concerning the Sacrament, as it is a Memorial of the Sufferings and Death of Chriſt.*

1 THe bleſſed Communion was chiefly inſtituted by the Son of God, for a *Sacrament* in the Church: But when it is received by the Chriſtian People, if this *receiving* of theirs be right, it muſt needs be attended with the addition of ſuch other Performances, as will make it alſo a *Sacrifice*. As it is a Sacrament, this great Myſtery ſhews three Faces, looking directly towards three Times, and offering to all worthy Receivers three ſorts of incomparable Bleſſings; that of *Repreſenting* the true *Efficacy* of Chriſts ſufferings, which are paſt,

paſt, whereof it is a *Memorial*: that of *exhibiting* the firſt Fruits of theſe Sufferings in real and *preſent Graces*, whereof it is a moral *Conveyance* and *Communication*: and that of *aſſuring* Men of all other Graces, and Glories *to come*, whereof it is an infallible *Pledg*.

2. As this Sacrament looks back; it is an authentic *Memorial*, which our Savior hath left in his Church, of what He was pleaſed to ſuffer for Her. For tho theſe Sufferings of His were both ſo dreadful and Holy, as to make the Heavens mourn, the Earth quake, and all men tremble: yet becauſe great Objects, how terrible and magnificent ſoever they be, whilſt they laſt, are not leſs, then the ſmaleſt things, apt to be forgotten when they are gon: and ſo, there was ſmall likelyhood, that the Paſſion of Jeſus Chriſt, which was not ſeen upon the Croſs above the ſpace of ſome few hours, could be well preſerved in the memory of men throughout all ages; therefore our Savior was pleaſed at his laſt Supper to ordain this Sacrament, as a holy *Memorial*, *Repreſentation*, and *Image*, of what He was about to ſuffer for that ſhort time, to ſave his dear Church for ever. So that when Chriſtian Poſterity, which had not ſeen the Crucifixion of their Savior, like the

young Iſraelites, that had not ſeen the killing of the firſt Paſsover, should come to aske after the ſignification of thoſe things, this *Bread*, this *Wine*, the *Breaking* of the one, the *powring* out of the other, and the *Participation* of both, this ſacred Myſtery might expoſe to faithful Beholders as a preſent and conſtant object, both the *Martyrdom* and the *Sacrifice* of this crucified Savior, giving up his *Flesh*, shedding his *Blood*, and pouring out his very *Soul* for the expiation of their Sins.

3. Therefore, as in the Feaſts of the Paſsover, the late Jews could ſay, *This is the Lamb, theſe are the Herbs, and this is the Bread of affliction, which our Fathers did eat in Egypt*; becauſe their latter Feaſts did ſo effectually repreſent the former, that the People, who did partake of thoſe, had ground enough both to act and to ſpeak as if they had bin preſent at this: So at our holy *Communion* which ſucceeds the Paſsover, and is undoubtedly no leſs a bleſſed and powerful Sacrament to ſet before our eyes *Chriſt our Paſſover who is ſacrificed for us*, 1 Cor. 5. 7. *Our Savior*, ſays *St. Auguſtin*, *doubted not to ſay, This is my body, when he gave to his Diſciples the Figure of his Body.* Becauſe eſpecially, beſides the *Commemoration*, this Sacrament dûly given, and

and faithfully received, makes the thing which it repreſents as really preſent for our uſe, and as really powerful in order to our Salvation, as if the thing it ſelfe were newly don or in doing. *Eating this Bread and drinking of this Cup you ſet forth the death of the Lord.* 1 Cor. 11. 26.

4. For certainly (not to miſtake the meaning of Chriſt, nor to injure his Myſtery) whenſoever with the premitive Church we call it a *Memorial*, or a *Figure*, great care muſt be taken leſt we confound theſe Venerable Repreſentations, which God himſelf hath ſet up in his Church, and for his Church, with thoſe emty Figures and Marks which either ſome old Tradition, or ſome private phanſie may by chance have put in our way. Men of ordinary Underſtanding do not regard with the ſame eye the Armes and Images of Princes, which public Autority hath ſet up in a public eminent Place: and which a Painter, to pleaſe his phanſie, hath fixt in a private Room. Without all doubt a wiſe Traveller would be much more moved at the ſight of the *Salt Pillar*, (if it did ſtand yet where it did) which God had ſet up purpoſely where Lots wife lookt towards Sodom, then at ſome prints of her Feet (if they were to be ſeen yet) when ſhe turned ſome other way.

And if we credit the Hiſtory, that Croſs, which the firſt Chriſtian Emperor is reported once to have ſeen in the Air (which undoubtedly the hand of God, or an Angel had made appear with ſome deſign) could not but cauſe a greater reſpect, then that ordinary Sign of the Croſs, which Chriſtians have uſed on common occaſions. Add what no body can deny, that all Sorts of *Signs* and *Monuments* become more or leſs Venerable according to the greater, or leſſer worth of the Objects, which they are made to repreſent. It had been hard for Abraham, or for any devout Patriarck, not to feel ſome motions of Reverence and holy Fear, when they did chance to paſs again by *Mamre*, or by *Morijah*, or ſuch other remarkable Places where God had appeared to them: and who doubts but the very ſight of *Bethlehem*, of the Mount of *Olives*, of *Calvary*, &c. which Chriſt honored with his Preſence when he was born, when he ſuffered, and when he went up to Heaven, did heat the primitive Chriſtians with conſiderable Flames of Zeal, beſides that uſuall *Faith* and *Knowledg*, which they had got by their reading? But when theſe Signs and Monuments, beſides their ordinary uſe, bear withal as it were on their Face the glorious Character

Character of their Inſtitution from above, and with this Inſtitution the moſt expreſs Deſign that God hath thereby to revive in a manner, and to expoſe as full to all our ſenſes, his Paſſion and ſufferings, as if they had ſtill their true Being (as they have ſtill the ſame vertue;) a diſcreet and pious Beholder muſt needs look on theſe Ordinances with theſe three degrees of Devotion.

5. The firſt is, when he conſiders thoſe great and dreadful Paſſages which this Sacrament ſets before him. I do obſerve on this Altar ſomewhat very like the *Sacrifice* and Paſſion of my Savior. For thus the *Bread of life* was broken: thus the *Lamb of God* was ſlain: thus his moſt precious *Blood* was shed. And when I look upon the Miniſter, who by ſpecial order from God his Maſter diſtributes this *Bread* and this *wine*, I conceive that thus verily God himſelfe hath both given once his Son to dye, and gives ſtill the virtue of his Death to bleſs and to ſave every Soul that comes unfeignedly to him.

6. The ſecond is an Act of Adoration and Reverence, when he looks upon that good Hand, that hath conſecrated for the uſe of the Church the *Memorial* of theſe great things. I cannot without ſome degree of devotion look on any Ob-

ject, that in any wiſe puts me in mind of the ſufferings of my Savior: and if I did perceive but any Cloud, ſomewhat like them, altho it were but caſual, I would not neglect the Accident that had cauſed that Reſemblance. But ſince the good hand of my God hath purpoſely contrived it thus, to ſet before me what I ſee; and ſince by his ſpecial Appointment theſe Repreſentatives are brought in hither for this Church, and among all the reſt for me: I muſt mind what Iſrael did, when the cloud filled the Tabernacle. I will not fail to worſhip God, aſſoon as I perceive theſe Sacraments and *Goſpel Clouds* appearing in the *Sanctuary*. Here I worſhip neit *Sacrament*, nor *Tabernacle*, but I will obſerve the manner, that *Moſes*, *David*, and all *Iſrael* have taught me to receive poor Elements with, after the Inſtitution of God hath once raiſed them to the eſtate of great Myſteries. Neither the Ark nor any Clouds were ever adored in Iſrael, tho ſome brutish Heathens ſometimes thought ſo: but ſure it is, the Ark was conſidered quite otherwiſe then a *Cheſt*, and the Cloud then a Vapor, aſſoon as God had hallowed them both, to be the Signs of his preſence. Therefore as the former People did never ſee the Temple or the Cloud, but that preſently

preſently at that ſight they uſed to throw themſelves on their faces; I will never behold theſe better and ſurer Sacraments of the glorious Mercies of God, but as ſoon as I ſee them uſed in the Church to that holy purpoſe that Chriſt hath conſecrated them to, I will not fail both to remember my Savior who conſecrated theſe Sacraments, and to worship alſo my Savior whom theſe Sacraments do repreſent. And God forbid, that, when I am able, I should not receive them, as my Savior himſelfe was pleaſed to receive his own Baptiſm, with devotion and *Prayer*. Luk. 3.21.

7. The third, which is the Crown and the compleating of the two other, is ſuch a vigorous and intenſe Act of Faith, as may correſpond to the great End, which our Savior aimed at, when He inſtituted this Sacrament. The main Intention of Chriſt was not here to propoſe a bare *Image* of his Paſſion once ſuffered in order to a bare *Remembrance*: but over and above to enrich this *Memorial* with ſuch an effectual and real Preſence of continuing Atonement, and ſtrength, as may both *evidently ſet forth Chriſt himſelfe crucified before our eyes*, Gal. 3. 1. and invite us to his Sacrifice, not as done and gone many years ſince, but, as to expiating grace and mercy, ſtill laſting,

laſting, ſtill new, ſtill the ſame that it was, when it was firſt offered for us.

8. All thoſe Sacrifices under the Law, which had both their uſe and their ſtrength limited, ſome to a year, ſome to a Month, ſome to a day, were not leſs powerful at the laſt, then they were at the firſt moment of their proper Duration: and they who lived or dyed within the twelfth month of the year, after the *Feaſt of Propitiations*, had as much benefit from that anniverſary Sacrifice, as they, who were upon the place and at the very day, when the high Prieſt did offer it. Upon the like, but infinitly better reaſon, the Sacrifice of Jeſus Chriſt being appointed by God the Father for a Propitiation that ſhould continue thoughout all Ages, to the Worlds end: and withal being everlaſting by the Priviledg of its own *Order*, which is *an unchangeable Prieſthood*, Heb. 7. 24. and by his worth, who offered it, that is the Bleſſed Son of God, and by the Power of the *Spirit*, by whom it was offered, which is the *eternal Spirit*, Hebr. 9. 14. all kinds of Eternity thus concurring together to the Sacrifice upon the Croſs, it muſt in all reſpects ſtand everlaſting and Eternal, and *the ſame yeſterday, to day, and for ever.* Hebr. 13. 8.

9 There-

9 Therefore this Sacrifice being ſuch, the holy Communion is ordained of Chriſt, to ſet it out to us as ſuch, that is, as effectual now at this holy *Table*, as it was then at the very Croſs: and by the ſame proportion the Act of worthy Receivers (beſides Remembrance and Worship) muſt needs be this; firſt to elevate their Faith, and ſtretch their very Souls up to the *Mount*, with the bleſſed Virgin, who ſtood neareſt the Sacrifice; or at the leaſt with the Diſciples, who lookt on it at ſome diſtance: and then look up to the *Victim*, to *Jeſus the Everlaſting Mediator of the Everlaſting Covenant*, and to the *Blood of ſprinkling that ſpeaks yet*, and craves for *better things* (Pardon and Bleſſing) *than Abels did.* Hebr. 12. 24. Here Faith muſt be as true a *ſubſiſtence* of thoſe things paſt, which we *believe*, as 'tis of thoſe other things yet to come, which we *hope* for: *Heb.* 11. 1.

10. At the approach therefore of this great *Myſtery*, and by the help of this ſtrong *Faith*, the worthy Communicant being proſtrated at the Lords Table, as at the very foot of his Croſs, ſhall with earneſt ſorrow confeſs and lament all his Sins, which were the nails and ſpears that pierced our Savior. We our ſelves moſt chiefly, not Pilate, nor the Jewes

Jewes (for he would not have dyed for ſuch alone) *we have crucified that Juſt one. Men and Brethren what ſhall we do!* Act. 2. 37. He ſhall fall amazed at that Stroke of Divine Juſtice, that being offended but by *Men*, could not be ſatisfied, nor appeaſed but by the ſufferings and death of *God*. *How dreadful is this Place!* how deep and holy is this Myſtery! Then he will fall again to worshipping, not leſs amazed at, then thankful for, thoſe inconceavable Mercies of God the Father, who ſo gave up his only Son; and for the Mercies of God the Son, who thus gave himſelfe up for us.

11. My Lord! and my God! *I behold here in this Bread made of a Subſtance that was cut down, beaten, ground and bruiſed by men, all the heavy Blows and Plagues and Pains, which my Savior did ſuffer from the hands of his Murtherers: I behold in this Bread dryed up, and baked and burnt at the Fire, the fiery wrath alſo, which he ſuffered for me from*

*from above, and from the hand of his own Father. My God, my God, why haſt thou thus forſaken him! the violence of wicked men firſt hath made him a* Martyr, *then the Fire of Heaven hath made him a* Burnt ſacrifice: *and under both theſe Sufferings, lo he is become to me the* Bread of Life.

*Let us then go, to take and eat it. For tho the Inſtruments that bruiſed him be broken to pieces, and the direful Flames that burned him be quite put out, yet this Bread, which is the Body of the Lord, continues new. The Spears and Swords that ſlew, and the Burnings that compleated the Sacrifice, are many yeares ſince ſcattered and ſpent; but the ſtrength and ſweet ſmell of the Obla-*

*Oblation is ſtill fragrant, the Blood ſtill warm, the words ſtill freſh, and* the Lamb ſtill ſtanding as ſlain *. *Any other Bread by duration will alter, and any other Sacrifice will loſe its ſtrength; but Thou moſt Eternal victime, offered up to God through the Eternal Spirit, by an everlaſting Prieſt, and by an Order which can never be changed, Thou remaineſt alwaies the ſame: and as thy years ſhall never fail, they ſhall never loſe nor abate any thing of thy ſaving ſtrength and* mercy: *help, O help me alſo, that they abate nothing of my Faith. Help me to grieve for the ſenſe of my ſins, and for that of thy pains, as thoſe good Souls did, who ſaw thee ſuffer †. Let not my heart burn with leſs Zeal*

* *Rev.* 5. 6. † *Luke* 23. 27.

*to*

*to follow and ſerve thee now, when this Bread is broken at this* Table, *then did the hearts of thy Diſciples, when thou didſt break it in* Emaus*. *O Rock of Iſrael, Rock of Salvation, Rock ſtruck and cleft for me, let thoſe two ſtreams of* Blood *and* Water, *which once guſhed out of thy ſide* †, *when the Curſe of the Law, and the Rod of Moſes had opened it, bring down with them* Salvation *and* Holineſs *into my Soul, tho far diſtant from the Mountain, where thou didſt receive that deadly Blow. And let not my Soul leſs thirſt after them at this diſtance, then if I ſtood upon* Horeb, *whence ſprung* this Water; *and near the very* Cleft *of that Rock, the very Wounds of my Savior*

* *Luke* 24. 32. † *Joh.* 19. 34.

*whence*

*whence gushed out this Sacred* Blood. *All the diſtance of Times and Countries, how great ſoever, which is between Adam and me, doth not keep his Sin or his Punishment any more from purſuing and reaching me, then if I had bin born in his houſe: and notwithſtanding this diſtance we ſin and dye after his* Image, *as if we were immediatly ſprung from his* Loines. *Second Adam, Adam deſcended powerfully from above, let thy Blood reach as far, and come as freely both to ſanctifie and to ſanctify, as the Blood of my firſt Father did both to deſtroy and defile me. Bleſſed Jeſu, who reviveſt by this Sacrament the Memory of thy Sacrifice, quicken and ſtrengthen my faith alſo, diſpoſe my mind, prepare my heart, and then bleſs*

*this*

*this thine* Ordinance. *If I* but touch (*in that manner I ought to do*) the Hem of his Garment, *the Garment of his Paſſion, virtue will proceed out of Him, it ſhall be done according to my faith: and my poor Soul ſhall be made whole. Amen.*

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## SECTION. III.

### *Of the bleſſed Sacrament as it ſtands for a Sign of preſent Graces.*

1. THE ſecond Face of the Bleſſed Communion looks towards *the preſent Graces* that attend the right uſe of it, firſt as a *Figure*, whereby God repreſents; ſecondly as a moral *Inſtrument* whereby he is pleaſed to convey, them unto the Church. Firſt I ſay it marks and ſignifies theſe preſent Graces. For being of its own nature a Sacrament, that is, a *ſign of an Inviſible Grace*, it muſt principally ſtand to ſignify, and lead us to greater Bleſſings.

2. It

2. It is the ordinary way of God, when He either promiſes or beſtowes on men any conſiderable Bleſſing, to confirm his *word* and *his Gift* with the addition of ſome Signs. For this I need not to alledg other Evidences then the *Rainbow*, the *Burning Bush*, Abrahams *Furnace*, Gideons *Fleece*, the *Cloud*, the *Ark*, &c. which for thoſe times were Sacraments of great Things. God commonly ſent no Prophets, without giving them as it were a Sacramental Equipage, which could repreſent in ſome degree the *Meſſage* they had to deliver; witneſs the Hairy *Mantles*, the rent *Garments*, the Iron *Yoakes*, the *Hornes*, ſome times ſome kinds of *life* or *Geſture*, wherein men might *ſee* before hand, the Charges and ſad Predictions which they were to hear ſoon after. Our Savior did obſerve this ſame method, when he laid his hands on Children, when he breathed upon his Diſciples, when he bad them to anoint the Sick, and when he curſed the Fig-tree. All men by a naturall inſtinct do ſomwhat like this when they ſecond their Expreſſions with ſome ſigns and motions of their Body, tho they think of no Myſteries. So that you hardly can hear any man being ſomwhat earneſt and ſerious upon any matter, whether of Requeſt, or complaint,

plaint, Submiſſion, or Excuſes, but you may ſee him at the ſame time either bowing the knee, or joining his hands, or uncovering his head, which Acts are, in a manner, civil and natural Sacraments, to confirm his expreſſion.

3. The truth is, ſuch is the diſpoſition of moſt men, that how ſtrongly ſoever they be perſwaded of the Truth which they hear, yet will they be far better wrought upon towards their own perſwaſion when they ſee ſome ſigns of this truth: And tho a true Iſraelite doubts not at all of the preſence of his God, nor a faithful Diſciple of the promiſe given him that he ſhall receive the Holy Ghoſt, when Moſes and Chriſt have once paſſed their Word for theſe two things: yet will their Faith be much ſtrengthned, when one ſees the *Ark* and the *Cloud*, which were the Sacrament of that; and when the other receives the *Breath*, which was the Sacrament of this. Now the Myſtery of the *Croſs*, and of the *Salvation* that followes it, is of that high and important nature, as might juſtly oblige the Son of God to propoſe them to his Church in the moſt ſutable manner to work in men a deep impreſſion. Therefore as God himſelfe in order to ſatisfy Moſes more fully that his People ſhould not perish, nor ſo much as diminish

minish under the Thraldom of Ægypt; ſhewed him a *Bush* continuing ſtill whole and entire in the midſt of a great Fire; and in order they might be more firmly perſwaded, that tho they were in a wilderneſs, they were under Gods protection, he made them go all the way under a *Cloud*; that when ſoever there ſhould happen any ſtaggering in their *Belief*, both Moſes and the People might ſtrengthen it, Moſes by remembring the *Bush*, and the people by minding the *Cloud*: to the ſame purpoſe hath Chriſt ordained ſome Viſible Signes in his Church, to compleat her *common Faith*, and to aſſure this truth to every one who comes to him, that he ſhall be clenſed from his ſins, as certainly as it is certain he ſees ſome *water* which is the ordinary means for *waſhing*: and that he ſhall be kept up, and fed with a ſupply of all neceſſary Bleſſings, as certainly and really, as it is real and certain he taſts and takes in this *Bread* and *Wine*, which are the ordinary means for preſerving our life and ſtrength.

4. Beſides, becauſe the Sacraments are deſigned not only to perſwade us more ſtrongly of the truth and being of the Things, but alſo to acquaint us more familiarly and ſenſibly with their Condition and nature; theſe Sacraments muſt have

have in their *natural conſtitution*, ſome known Qualities that make them fit for this *Sacramental office*. Such hath the *Water* for example, which was ſo deſervedly choſen for the uſe of holy *Baptiſm*, becauſe of the proper virtue it hath of washing the things that are fowl, of reviving and refreshing them that are dry, and of mak ng fruitful the Barren. Hereupon S. *Auguſtin* ſaies plainly, that unleſs the holy Sacraments had ſome ſuch agreemeut with the *Holy things*, which they are ſet up to repreſent, they could not be Sacraments at all. *Epiſt.* 23. *ad Bonif.*

5. So the bleſſed Communion is made of two ſuch Elements, as can forthwith expoſe to the ſight and ſenſe of all men, the true ground of its Sacramental and ſignificative Function. This function is twofold; the firſt to repreſent Chriſts *Sufferings*: and the ſecond to repreſent the Bleſſing and the Benefit which we receive from theſe Sufferings. The firſt I ſay to repreſent Chriſts *Sufferings*. This Bread and Wine could neither ſuſtain nor refresh me, had not their intrinſecal Subſtance loſt its firſt condition and eſtate: that is if the one had never fallen under the *Sickle*, the *Flaile*, the *Milſtone*, the *Fire*: and the other under the *Hook*, the *Feet*, and the *Preſs* of Huſband-

bandmen: Nor doth the Son of God ſave me, but by * *emtying* himſelfe in a manner, for a while of his firſt glory in Heaven: and by loſing that ſecond life which he had taken in *Bethlehem*. This Bleſſed Savior is not a Savior by the ſtrength of all the Miracles which He did about *Judea*, nor by any thing that He could ſuffer, as long as He would keep himſefe alive, when he was made faſt to his Croſs. As the beſt Harveſt is not yet *Bread*, as long as it ſtands in the *Field*: nor is the beſt Corn *Bread* likewiſe as long as 'tis kept whole in the *Floor*; both Corn and Harveſt being no more then antecedent Matter for mans Food. Jeſus living in *Galilee*, Jeſus teaching about the Temple, Jeſus commanding Storms and Waves when he did walk upon the Sea, if he had proceeded no further, could not have been the Bread of life: it muſt be Jeſus *ſuffering*, Jeſus *crucified*, Jeſus *dying*: the grinding Mill, and the burning Fire have of this *Corn* made me this *Bread*: and nothing leſs then Croſs, Wounds, Death, my Lord! my God! could of thy deareſt Son make my Savior?

6. I ſay ſecondly, this Euchariſtical Bread is inſtituted to repreſent the Fruit and benefit which we receive both at the Holy Table, and upon all other oc-

* ἐκένωσε. *Philip.* 2. 7.

caſions,

caſions, from Chriſts Sufferings, to wit, *Maintenance* and *Improvement of life*. As without Bread and Wine, or ſomthing anſwerable to it, the ſtrongeſt Bodies ſoon decay: ſo without the virtue of the Body and Blood of Chriſt, the beſt and holieſt Souls muſt infallibly ſtarve and perish. The Body of the Lord as it was offered up to God in Sacrifice, is the Truth repreſented by the *Paſſover*: and as repreſented to us at the Holy Communion, is the Truth and Accomplishment typified by the *Manna*. The one is, as it were the *Seed* and the *Original Principle* whence we are *born*: and the other as the *Bread* wherewith we *live*. That is to ſay, as Bread and Wine do not produce, but keep up that animal Life, which another Cauſe hath produced: ſo doth our Lord Jeſus by a neceſſary and continual *ſupply* of ſtrength and Grace, repreſented by *Bread* and *Wine*, ſuſtain, improve, and ſet forward that *Spiritual Life* and new Being, which He hath procured us by his Croſs.

7. For Jeſus the ſecond Adam, being ſeiz'd, as He hung on the Croſs, with that deep ſleep which God cauſed to fall upon him, gave this new Being to his Church out of that *ſide* which at his Paſſion was opened: and the *Blood* and *Water*, which then gushed out of his

Wounds, are the true Principles of life, by reaſon of which his ſpouſe the Church may be called *Eve*, that is true and everlaſting Liver. Before ſhe had this new original out of her Saviors Paſſion, her Husbands ſleep, ſhe by her old Extraction was a very Daughter of Death, and a Mother of ſuch Children, as could pretend to no better Inheritance, then *Curſe* and *Wrath*. *Epheſ.* 2. 2. By the courſe of Nature our Life is but a ſad Progreſs from Birth to Death: and by the courſe of Gods Juſtice a ſadder Motion, ſuch as is that of condemned Perſons from Priſon to the Place of their Execution. But whilſt we were daily paſſing on to that moſt dreadful Punishment, the Son of God lookt on us, and took our Condemnation upon himſelf, and under it dyed in our ſteed. thus by the Death and ſatisfaction of this Victim Juſtice gave way to my Releaſe: God the Father forgave my Sin, and God the Son procured my Life. This Grace is the firſt Purchace of Chriſts Blood, the firſt Irradiation of Gods mercy, and the firſt Breath of ſpiritual Life in our Noſtrils.

8. But alas! how ſoon would this firſt life vaniſh away, were it not preſently followed and ſupported by a ſecond? how ſoon would the removal of the former,

former, be fruſtrated by the commiſſion of other Sins! And ſince I am no ſooner born in ſin then dead in it, how hard would it be without more help in this corrupted condition to keep dead Lazarus from Rottenneſs? Therefore the Body and Blood of Chriſt once Sacrificed on the Croſs, (to help this firſt) procures a ſecond Life, that preſerves whomſoever it ſaves out of this ſtupid death in ſin: it helps them out of the Puddle, where they did ly like Beaſts without ſenſe of danger, or ſhame: and it quickens theſe rotten Trees for the producing of better Fruit. The firſt Life being oppoſite to *Condemnation* and Eternal Punishment, belongs properly to the *Blood* that hath ſatisfied divine *Juſtice*, and ſo removed *Puniſhment*: and the ſecond which is oppoſite to ſtupid and ſenſeleſs both falling into ſin and lying in it, relates properly to the *Water* that after Propitiation and Pardon waſhes and ſanctifies the ſinner. Theſe two Lives are the two firſt Efflures, which proceeded out of Jeſus Chriſt, when his Body was pierced: and both are inſeparable; as the Blood and the water were, which flowed together out of his ſide. Let none, who finds himſelf clean from the filth and ſpots of his ſin, be afraid of Punishment for them,

*I have found a Ransom for him; Job.* 33. 24. for the *water* came not without the *Blood.* But let every one that hath a mind to be safe from *Punishment* which is taken off by the Blood, seek for farther security in the purifying of himselfe from all the uncleanness of sin which the *Water* is to wash away: for the *Blood* came not without *water. Christ came not by Blood alone, but by water and Blood.* 1 Joh. 5. 6.

9. Over and above these two Lives, whereof one consists in *Pardon* and removal of Punishment; the other in *Sanctification*, and enlivens us from dead works, so as not thenceforward to deserve it as before; there remains besides a third *Life*, which consists in an absolute *Redemption* from Death and other miseries. This life, as to the sure Title and Right, is together with the two other purchased by the same Sacrifice: but as to the real use and possession, it is reserved for us in Heaven, and there *hid with Christ in God Coloss.* 3. 3. Until it be revealed we appear as if we were dead, these two Jewels lying in, and being wrapped about, with the dark Veil of human Mortality, till that Christ becoming unto us actual *Redemtion*, as well as actual *Justice*, and actual *Sanctification*, this third life succeeds to break the Cloud.

10. Now

10. Now the bleſſed Savior being by his Sacrifice the Author and giver of theſe three Lives, ſhews himſelfe by this Sacrament to be the preſerver of them alſo: and to this purpoſe ſets up a Table by his Altar, where he engages moſt ſolemnly to feed and nourish our Souls with the conſtant ſupply of his Mercies to the very day of eternal Salvation, as really as he gives and we receive theſe Elements of *Bread and Wine*, which are the uſual means of ſuſtaining mortal Bodies until the end of this ſhort Life. *My Father worketh hitherto and I work with him. Ioh.* 5. 17. God the father reſted indeed upon the ſeventh day from the work of *Creating*, and God the Son at the ſame day from the work of *Suffering*: but neither of them will reſt till the day of Redemtion from the work of preſerving, both what the Creation hath produced, and what the Paſſion hath ſaved. In the firſt Creation there is a Man and a Woman made of the Flesh, and as it were of the very wounds of her Husband: and there you find a *Tree* planted to maintain both their life and ſtrength. In the Deliverance of Egypt, here is a People ſaved by the Sacrifice of the Paſſover: and leſt ſo many reſcued out of Egypt, ſhould faint and ſtarve in the Deſert,

there you ſee an Angel leading them the way with his *Light*, keeping them cool under the Shadow of his *Cloud*, and feeding them through all their journey with a miraculous ſort of Meat. Jeſus is both in the Original and progreſs of Salvation the Truth foreshewed by theſe Figures When he dyed upon the Croſs, there he fulfilled that which had bin shadowed forth both by the Sleep and wound of Adam, and by the killing of paſchal Lambs: and when he feeds from Heaven with a continual Effuſion of Bleſſing thoſe ſouls and lives which he hath bin pleaſed to redeem by the effuſion of his own Blood, He is the Truth both of the Tree and of the Angel, which were appointed, the one to maintain Man, and the other to keep Iſrael.

11. Chriſt relates to theſe four Figures as the *Body* which fulfils them: and the Holy Communion relates to them on the other ſide, as an *Antitype*, that is, as one Image may relate to another, all to expreſs the ſame object. Upon the *breaking* the one and *powring* out the other of theſe conſecrated Elements, you ſee what Chriſt *hath ſuffered*, as upon the wound of Adam, and the *death* of the Paſſover, Abel, Enoch, and Iſrael might partly ſee, what he ſhould ſuffer: And upon the the nourishing nature of this

Bread

Bread, you ſee that which others have ſeen in the *Tree* of life; and in the Angel raining down Manna, what He would *give*. But this is the advantage of the Holy Communion above all the ancient Figures. Adam with his open Side, and all Sacrifices with their Blood, did foretel only Chriſts Paſſion: and the Tree of life with all its fruit, and the Angel with all his Food did foretel only, his *preſerving* Grace: whereas this Sacrament alone repreſents both his Paſſion, and *Preſerving*, and beſides theſe, another great Myſtery, by their mutual dependency. What we take and eat, is made of a Subſtance cut, bruiſed, and put to the fire; that ſhews my Saviors Paſſion: and it was uſed in that manner that it may afford me wholſom food; that ſhewes the Benefit, which both he gives and I receive out of this dreadful Paſſion. The Angels enjoy ſuch an immortality, and wear ſuch Crowns as coſt God nothing, but the pain he took to give them: ours are more precious and coſtly then ſo: Our inheritance in Heaven is not leſs then *Akeldamah*, a Poſſeſſion bought with Chriſts Blood. In this Sacrament here is *Death* repreſented, there *Life*; the Life is mine, the Death my Saviors: and o bleſſed Jeſus, this my Life comes out of thy Death,

and the Salvation which I hope for, is purchaſed with all the pain and Agonies which thou didſt ſuffer.

12. Here Melchiſedek and Aaron wait upon Jeſus Chriſt at his Table, as Moſes and Elias did on the Mount: theſe two great Prieſts ſtand to foreſhew, what Chriſt alone is to *perform*. For there is Aaron the Prieſt with Blood, and here Melchiſedek with Bread. There Aaron breaks, sheds and *deſtroies*: here Melchiſedek *feeds* and *bleſſes*. Nay, both are one in Jeſus Chriſt. Firſt Chriſt appears to Sacrifice (upon the Croſs) as Aaron did at his Altar, with Flesh and Blood: and as in Melchiſedeks caſe and figure, with *his own* Flesh, and *his own* Blood. Then as Aaron did uſe to enter once every year into the *Sanctuary*, Chriſt once for all is aſcended into *Heaven* thence to bleſs us. *Act.* 3. 26. And this bleſſing, is the ſtrength, the Food and Refreſhment, which Melchiſedek brought in a figure; that with the help of theſe good Things both Abraham and his Followers, that is all ſincere Chriſtians, may cheerfully go on their way notwithſtanding their own weakneſs, and all the dangers of their life. Thus here is a double Bleſſing which I wait for; both what Aaron ſhewed by his *Blood*, and what Melchiſedek ſhewed by his *Bread*.

13. *Author*

13. *Author of my Salvation, and of theſe Myſteries which expreſs it, beſtow on me theſe two Bleſſings, which this Sacrament ſhews together, Grace for Grace, Mercy, and ſtrength to keep Mercy. Hoſanna O Son of David, ſave and preſerve. Save me that I may not fall under the hand of the Deſtroyer, and preſerve me that after this Salvation I never fall by my own hand. But keep and ſet forward in me notwithſtanding all mine infirmities the work of thy* faithful Mercies. *Grant that I may not increaſe my Guilt, by my abuſing of what thou gaveſt. My Savior, my Preſerver, give me alwaies what thou giveſt once. Create a new heart within me; but bleſs and keep what Thou createſt: and*

*increaſe more and more what Thou planteſt. O Son of God and Tree of Life, feed with thy ſap this tender* Branch, *which without thee cannot but wither: and ſtrengthen in thee a bruiſed Reed, which without thee cannot but fall. Father of everlaſting Compaſſions, forſake not in the Wilderneſs a feeble Iſraelite, whom thou haſt brought a little way out of Egypt: And let not this poor Soul of mine, which thou haſt bleſſed with ſome deſires, and helped a while with ſome tendency towards an Eternal Salvation, ever faint and fall from the right way. The Angel in the Wilderneſs could undoubtedly rain as much Manna, as the Paſchal Lambs could ſhed Blood; Jeſu, the Truth both of thoſe Lambs*

*Lambs and of that Angel, Thou art as able to perfect me with thy Bleſſings out of thy Throne, as thou wert to redeem me by thy Sacrifice on thy Croſs. Jeſu Author, Object and Truth of this which by thine appointment I am bidden now to take, perform in me by thy ſufferings what Thou doſt exhibit: Eternal* Life, *by this thy* Body broken *give alſo* Nourishment, *and maintenance thereby to this ſame Life, for this is the* Bread *of* Heaven. *Amen.*

## SECTION IV.

*Concerning the Communion, as it is not a Repreſentation only, but a Means of Grace.*

1. HItherto we have conſidered this holy Sacrament, firſt as a ſtanding *Memorial* of that Paſſion, wherein Chriſt Jeſus once offered himſelf up to God as a *Sacrifice*: and ſecondly as a *ſign* of that nutritive and corroborative Grace (the true Efflux of that Sacrifice) by which ſign he daily offers himſelf to us under the notion of *Meat*. *For his Flesh is meat indeed, and his Blood is drink indeed.* Joh. 6. 55. And I ingeniouſly confeſs that the moſt general uſe of the bleſſed Communion runs upon theſe two Notions: and that theſe two main Reſemblances between the *Bread*, and Chriſt's *Body*, which qualify the conſecrated Bread (and the conſecrated Wine in the ſame manner) to bear the Character of a Sacrament, do likewiſe ſufficiently qualify it, to bear another honor, which it enjoys, of being called the *Lords Body*. However it is moſt certain, that when the Fathers call it ſo, (which Chriſt himſelf taught them to do) they juſtify both His and their ſpeech

ſpeech upon the account of *reſemblance*: and of this commerce, (moſt uſual between *Repreſentations*, and objects repreſented) of enterchanging their own names, read the 23. Epiſt. of St. *Auguſt. ad Boniſ.*

2. So for example, in the Prophetic *Viſions* and *Dreams*, which moſt commonly were nothing elſe then extemporary Sacraments of Things then revealed by God, thoſe are moſt conſtantly ſaid to be theſe. The 7. Ears of Corn *are 7 years*, by the interpretation of Joſeph. *Gen.* 41. 26. The ſeven *Stars* are ſeven *Angels*, in the Revelation of St. John 1. 20. The *Sower is the Son of man*, The *Tares* are *the wicked*, The *Harveſt* is the *end of the World*, in the Parables of Jeſus Chriſt. *Matth.* 13. 37, 38, 39. If by chance we meet with Pictures, that repreſent the Tabernacle, or the Ornaments of Aaron; we uſually ſay, pointing at ſome of theſe Figures, This is the outward Court, this is the Sanctuary, here is the brazen Altar, and there you ſee the Plate of pure Gold, that none was allowed to wear, except the High Prieſt of Iſrael: juſt as walking in the Palaces and Galleries of great Perſons, we ſay without thinking to ſpeak improperly, that we have ſeen the 12. *Sibyls*, the 12. *Ceſars*, the Temple

ple of *Epheſus*, &c. that is, the Repreſentations of all theſe. Now 'tis certain that no Viſions nor Images have ever bin more intended for this end of *Repreſenting*, then the true Sacraments have bin: therefore it were moſt unreaſonable to think, that theſe ſacred Images should want that Priviledg which all other (altho caſual and profane) are allowed to have, *viz.* to take the name of their Objects. Nay, ſince the *Paſchal Lamb*, the *Circumciſion* and the *Baptiſm* have it (for one is called the *Paſsover*, the other the *Covenant*, and the other the *Burial* of Chriſt) why should the Holy Communion be without it? Beſides it is not conceivable that Chriſt, who had yet in his hands that Paſchal Bread which was called by the Jews the *Bread of Affliction which their Fathers did eat in Egypt*, becauſe it was the Memorial of it, may not be underſtood after the ſame manner, when a moment after He calls it his Body.

3. Nevertheleſs, altho the literal and immediat ſenſe of theſe Words *This is my Body*, comes to no more; as *Tertullian*, and S. *Auguſtin* with many more have in expreſs terms declared it: and as all ancient Liturgies muſt needs underſtand it, whenſoever they call the Euchariſt, *Type*, *Image*, or *Figure*; for the proper

proper and immediate uſe of Images is to repreſent Things. If they chance alſo to have them in themſelves, or to convey them over to others, it is upon another account, as being *veſſels* or utenſiles, &c. which office is extrinſecal to Sacraments; Nevertheleſs I ſay the end of the bleſſed Communion, the exigency and pious deſire of Communicants, and the ſtrength of other Places of Scripture require a great deal more in the Euchariſt then a meer *Memorial* or *Repreſentation.*

4. 1. *The proper end of the holy Communion*; which is to make us partakers of Chriſt in another manner and degree, when with faith and repentance we take and taſt thoſe holy Myſteries, then when with the like diſpoſitions we do hear the Holy Goſpel. 2 *The Exigency*, and *koneſt deſire of Communicants*; who ſeek no more for a bare Repreſentation or Remembrance of Chriſt crucified, at this Holy Table, then Mary and other devout women did for winding Sheets or Napkins about his Grave. I want and ſeek my Savior himſelf: and I watch for all the opportunities of coming to his Sacrament, for the ſame purpoſe, that once made S. Peter and S. Iohn run ſo faſt to his Sepulcher; becauſe I hope to find him there. 3. Laſtly, *the full*

*full sense and importance of other Places in Scripture*, which allow the Holy Communion a much greater Vertue then is that of representing only. *The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ?* 1. Cor. 10. 16. For whether the word, which we render *Communion*, be taken in an *active* sense, as 'tis often for *Communication*; the holy Eucharist is a means of communicating the Blood of Christ: or tho we take it but in a *neuter* and *intransitive* sense; yet the holy Eucharist will be still a Mystery, wherein one way or other true Christians shall find, not a Commemoration or Representation only, but a Communion also with the Blood so represented and remembred.

5. The real Efficacy which the holy Communion hath to convey Grace and Blessing on the true Christian Receiver, is evidently demonstrated by the opposite Efficacy it hath to convey a Curse and Destruction on the Profane. *Whosoever* saves S. Paul, *eats of this Bread unworthily, eats damnation to himself.* Now certainly this would be as much to think *unworthily* as to eat *unworthily* of this holy Bread, to think it might be really pernicious when it is abused, but not really blissful and saving in its right use; and that this Bread, which we eat of, should be an

*effectual*

*effectual* Communion to procure death, but meerly *Sacramental* only to ſhew, and not to procure Salvation. S. Paul ſets out the character of the unworthy Communicant, by *not diſcerning the Lords Body*: and thereby declares him *guilty of the very body and Blood of Chriſt*. That is to ſay, that whoſoever offers to abuſe this Sacrament, plunges himſelfe into their Crime, who have abuſed Chriſt himſelfe: and that that Villain goes hand in hand with Judas, with Pilate, with both Jews and Romans who murthered Him, What therefore can be thought of thoſe good Souls, who approch to this Sacrament with faith, humility, and a trembling Reverence, but that they will return home as much Juſtified and full of grace after their devout, as the other ſhall full loaded with Damnation, after their impious uſage: and that God will be as merciful in reckoning thoſe among the Righteous *Mary*, *Joſeph*, *Nicodemus*, as He is Juſt againſt theſe, when upon this account he ſhuts up their Souls with the Sinners that in very deed crucified him. And God forbid that the Body of Chriſt, who came to ſave, not deſtroy, ſhould not diffuſe as much of its *Savor of life* for the life and Salvation of Devout Souls, as it doth, of its *Savor of Death* for the

Death

Death of the Impious. 2 *Cor.* 2. 16.

6. The manner of this real Communication and Conveyance, is the great unfathomable Myſtery, which the Holy Fathers have ever admired: and which therefore we neither need, nor do take upon us to explain. The Shepherds think themſelves happy with the Meſſage brought to them by an Angel, *This day is born to you a Savior*, Luke 2. 11. tho they know nothing of the way of his moſt miraculous Birth: and the honeſt Iſraelites ought not to receive Manna leſs thankfully (as they do not leſs effectually) tho they know neither of what matter, nor by what meanes the Heavens, the Air, or the Clouds can thus every morning ſhed about their Tents this ſtrange Meat. I muſt not wonder if the waies of the Lord be unknown to me in his Miracles, ſince they are ſo very often in his moſt ordinary works. And if David, tho a Prophet, cannot think upon that natural virtue, which makes Bones and Veins every day out of that ſeed, that is apparently nothing like to all theſe parts of Mans body, but he cries out *I have been ſtrangely and wonderfully made!* Pſ. 139. 13. Who am I to pretend to a clear underſtanding of that hidden and incomprehenſible wiſdom, wherewith God is pleaſed to make

out

out of *Water*, or *Wine*, or *Bread* (in themſelves weak Elements) ſtrong and ſupernatural Organs for Mens Souls and ſalvation?

7. It is true indeed, that Bread, Wine, and Water can without much ado come up ſo high as to become a Sacrament to *ſignify*: ſince the Act of *ſignifying* depends meerly on *Inſtitution*. Yet this Inſtitution, ſuch as may make a Sacrament, muſt needs proceed both from a Divine and almighty Origine. *Divine* I ſay; to give a Sacred Character: and *Almighty* withal; to juſtify and maintain it. For example, after the Flood no man or Angel had authority to make of the Rainbow a Myſtery, that ſhould ſignify the worlds preſervation from Drowning: and if either Men or Angels had taken on them that Liberty, none of them had the power to make it true; that is, to make it a ſtanding infallible Evidence that the world ſhall never perish by water. So in the Church neither Apoſtles nor Bishops have any more Right to confer either upon the *water* of Baptiſm, or upon the *Bread* and *Wine* of the Holy Communion, a Sacramental or repreſentative Office, then they have power to make good their Repreſentation by conferring the Bleſſings promiſed by it. And it is

ſpecially

ſpecially to this purpoſe, that moſt of the Expreſſions and Epiphonemas of the holy Doctors are to be underſtood, when they ſtand ſomtimes amazed at the infinit Power of God, either in the Inſtitution, or the uſe of theſe Myſteries: God alone being able to raiſe water, or Blood, or any Thing elſe to the Order of *Sacraments*. But to raiſe them a ſtep higher, that is to the Dignity of ſtanding for true *Means* and *Inſtruments*, which may convey on us thoſe Graces, which by their proper inſtitution they repreſent; there is the Finger of God indeed, and there is a fitter matter for Mens admiration, then Mens knowledg.

8. Here then I come to Gods Altar with a full perſwaſion that theſe words *This is my Body*, promiſe me more then a figure: that this holy Banquet is not a Repreſentation made of outward shews without ſubſtance: and that it is not ſo dangerous a Miſtery but that the Religious uſe of it may convey to me (at the leaſt) as many, and as great Bleſſings, as the profane abuſe of it may throw on the Abuſer Plagues and Curſes. But how theſe Myſteries become in my behalf the ſupernatural Inſtruments of ſuch Bleſſings; it is enough for me to admire. One thing I know (as ſaid the blind man after he had received

ceived his ſight. S. *Joh.* 9. 25.) *he laid Clay upon mine Eyes, and behold I ſee.* He hath bleſſed and given me this Bread, and my Soul received Comfort. I verily believe that Clay hath nothing in it ſelfe, that could have wrought ſuch a Miracle, as Iſrael never ſaw the like: And I know as much of this Bread, that it is not ſuch a Jewel as may contain in its ſubſtance, or impart from it ſelfe to others, Grace, Holineſs, and Salvation, which is the juice and the ſubſtance of Chriſts Body. Only I am perfectly ſatisfied, that 'tis the conſtant way of God, to produce his greateſt Works, at the preſence (tho not by the virtue) of the moſt uſeleſs Inſtruments. At the very ſtroke of a Rod, He parted once in two the red Sea. At the blowing ſome Trumpets, He tumbled down maſſy ſtrong walls. At ſome few waſhings in Jordan, he cured Naaman of a Plague, which naturally was incurable: and as ſoon as but a ſhadow did paſs by, or ſome Oyl was dropped down, or ſome Cloathes were toucht, preſently virtue went out, not of Rods, or Trumpets, or ſhade, or Cloathes, but of Himſelfe. *Virtue,* ſays he, *is gon out of me*: and thus he cured the ſick, &c. Since then he hath inſtituted and adopted unto himſelf the Sacraments of the Goſpel,

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as the Repreſentative of his Sacred Body and Blood: why may he not take the ſame conrſe for the diſpenſing of his Mercies, at the uſe of his Ordinances? and why ſhould not his very Body pour out Effuſions of life as well when we take in his Sacraments, as when others did touch his Clothes, which ſurely had leſs Priviledg?

9. Under the Law, the Right hand of the Lord had the preeminence, the Right hand of the Lord brought theſe mighty Things to paſs, either when the red Sea opened a way for Iſrael. or when the Rock of Horeb powred Rivers to refresh them. Now under the Goſpel, It is Chriſt himſelf with his Body and Blood once offered to God upon the Croſs, and ever ſince ſtanding before him in Heaven as the *Lamb ſlain.* Rev. 5. 6. who fills his Church continually with the Propitiations and Perfumes of his Sacrifice, when after the receiving of the holy Sacrament, faithful Communicants return home richer then they came, with the firſt fruits of Salvation. For Baptiſmal *Water*, and Conſecrated *Bread* and *Wine*, can contribute no more to it, then the Rod of Moſes, or the Oyl of the Apoſtles did, which was no more then their *Motion* and their *Preſence.* But yet ſince theſe ſimple Motions

ons and inconſiderable Preſences are ſo cloſely attended by Chriſts inſtitution and working, that he is pleaſed to attribute to them the Bleſſing wrought out by himſelf, 1 *Pet.* 3. 21. O my God whenſoever thou wilt bid me, *go and waſh in Jordan*, or be *baptiſed and waſh away my ſins*, I will doubt no more to be made clean either of my Leproſy, or of my Sins, then if I had bin bathed in thy Blood: And whenſoever thou wilt be pleaſed to ſay unto me, go, take and eat this Bread, which I have bleſſed, and which now I have given thee, I will doubt no more of being fed with the true Bread of Life, then if I were eating thy very Flesh.

10. In this manner faithful Communicants eat as effectually of the Body of Jeſus Chriſt by receiving its ſtrength and virtue, as the Saints eat of the Tree of life. *Rev.* 22. 2. becauſe they eat the Fruit of that Tree: or Iſrael did drink of the Rock, 1 *Cor.* 10. 4. becauſe they did drink of the Stream that flowed from it. Once my Savior could ſay, that ſome Body had touched him, tho they had touched but his Clothes, becauſe a woman had reached both her Faith and her Hand ſo near as to be healed by the Divine warmth and virtue that proceeded then out of him, as

if

if she had touched his very Flesh. The truth is, we really touch, have or enjoy the thing it selfe, when we are within that distance, where we may enjoy its virtue. So the Church was *clothed with the sun.* Rev. 3. 1. because shee had all about Her its Brightness: and by the Holy Baptism we are said to *put on Christ*; Galat. 3. 27. because we then receive the Robes of his Righteousness, and that which was typified by that Garment which God made of skins (which implies the death of Victims) to cover Adams Nakedness.

11. This Victim having bin offered up both in the fulness of times, and in the midst of the habitable World, which properly is Christs great Temple, and thence being carried up to Heaven, which is his proper Sanctuary, thence he spreads all about us Salvation, as the Burnt offering did its smoke: as the Golden Altar did its Perfumes: and as the burning Candlestic its Lights. And thus Christs Body and Blood have every where, but especially at the Holy Communion a most true and *real Presence.* When he offered himselfe upon Earth, the Vapor of his Atonement went up, and darkned the very Sun: and by renting the great Veil, it cleerly shewed he had made a way into Heaven. Now since

ſince He is gon up to Heaven, thence he ſends down on Earth the Graces that ſpring continually both from his everlaſting Sacrifice, and from the continual Interceſſions which attend it. So that it is in vain to ſay, *who will go up into Heaven*? ſince without either aſcending or deſcending, this Sacred Body of Jeſus fills with Atonement and Bleſſing the remoteſt Parts of this Temple.

12. Of theſe Bleſſings, Chriſt from above is pleaſed to diſpenſe ſomtimes more, ſomtimes leſs, into theſe *Inferior Courts of the People*, either according to the ſeveral degrees of their Faith, or according to the ſeveral waies and times, which He hath appointed to them, for preſenting themſelves nearer to Him. All worshippers do not come to him with the ſame Faith: nor have all ſeaſons and waies, (tho approved and appointed by Him) the ſame or equal Priviledg: And his Ordinances in the Church, as well as his Stars in Heaven, differ in Glory one from another. *Faſting*, *Prayer*, *Hearing* of the Word, public and private *Services*, and all like holy Duties, are all very good Veſſels to draw water from this Well of Salvation: but yet they are not all equal. The bleſſed Communion muſt exceed as much in Bleſſings, when well uſed, as it exceeds

ceeds in danger of a Curſe, when it is not. *In all places*, ſaies God, *where I record my name, there will I come to thee, and bleſs thee. Exod.* 20.24. But in thoſe Places and Ordinances, which He hath in an eſpecial manner ſet out to record his *Paſſion*, and to renew the Sacrifice of his Body; he will certainly come with ſuch a fulneſs of Bleſſings, as attend this Sacred Body, which is the proper Seat of Bleſſings: the Bread which we do break, being the Communion of his Body: juſt as the eating of the *Unleavened Loaves* were (out of Jeruſalem) the communion to the *Paſsover*, which was the type of Chriſt Crucified. *Chriſt our Paſſover*, ſaies the Apoſtle, *is Sacrificed for us: therefore let us keep the Feaſt*, &c. 1 Cor. 5. 7, 8.

12. Our life in general is the time of this Feſtival: and the Bleſſed Communion, is the Bread and Wine of the Banquet. Therefore as they of Iſrael, who for ſome lawful impediment could not eat the Lamb in Jeruſalem, nor durſt, becauſe of the Law, ſacrifice and eat it at home; had nevertheleſs the Benefit both of the Paſsover and other Holy Things of the Temple, by virtue of privat Feaſtings, which they were allowed to keep with unleavened Bread and bitter Herbs in the Country. Our Euchariſti-

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cal eating ſupplies now this very Office: and derives on worthy Communicants, as far as their Salvation is concerned, the virtue of Chriſts Sacrifice, in as large and ſaving a manner as if they were preſent at His Altar, and at the hour of His Paſſion. *The Lord bleſs thee out of his holy Seat.* For then it was the kindneſs of the Lord towards his firſt People (as certainly He hath no leſs mercy for the ſecond) *virtually* to diffuſe the Propitiation and ſtrength of Holy Things from his Palace, into their Tents; and to bleſs them both *inherently* with all the Graces, and *imputatively* with all the Right, which could be conferred on them whoſe fault 'tis not, if they cannnot either eat the Paſſover neare the Temple, or wait upon Chriſt at his Croſs.

13. Thus this great and Holy Myſtery extends and communicates the Death of the Lord, both as *offering himſelf to God*, and as *giving himſelf to Men.* As he offered himſelf to God, it enters me both into that myſterial Body, which is reputed as dead with Chriſt; and into their Society, Priviledg and Communion, for whom He was pleaſed to dye: it ſets me among the precious ſtones of Aarons Ephod, *Exod* 28. cloſe to the Breaſt, and on the very ſhoulders of that Eternal Prieſt, whilſt he offers up him-

ſelf and intercedes for his ſpiritual Iſrael: and by this means it conveyes to me the *Communion of his Sufferings Philip.* 3. 10. whence will infallibly proceed another Communion in all his Graces and Glories. Under the ſecond notion, as *He offers himſelf to Men*; the holy Euchariſt is, after the Sacrifice for ſin, the true Feſtival and Sacrifice of Peace offerings, and the *Table* purpoſely ſet up to receive thoſe Mercies, that are ſent down from the *Altar*. *Take, and eat, this is my Body which was broken for you. And this is the Blood that was ſhed for you.*

14. Here then I wait at the Lords Table, that both *ſhews* me what an Apoſtle, who had Heaven for his School, had the greateſt mind to ſee and learn; and offers me the richeſt Gift, that a Saint can receive on Earth, the *Lord Jeſus crucified.*

*Amen, Jeſu, my Lord and my God, give me all this which Thou ſhoweſt; and grant withal that I may both devoutly take, and faithfully keep, what Thou art pleaſed to give. Bleſs*

*this*

*this thine own Ordinance; and make it of a* true Sign, *an* effectual Means *of thy Grace: then bleſs and ſanctify my Heart alſo, and make it a fit Temple for thy Mercies. Certainly Thou wilt deal with me in theſe thy Myſteries, O God of Truth, according to thy* faithfulneſs; *but diſpoſe alſo my heart ſo towards the right uſing of them, that I may ſafely wiſh it may be don according to my* Faith. *O Father which art in Heaven, here I offer up to thee my Soul, and thou offereſt to me thy Son. The Oblation which I make, is alas an unclean habitation to receive the* Holy One *of Iſrael: and a Tent infected with Leproſy, therein to Lodg the* Saint *of the Lord. Come in nevertheleſs, come in high and E-*

*ternal Prieſt, but waſh thy houſe at thy coming. Let no ill ſavor of the grave, no more then that of Lazarus, keep thee ſo far from the Sepulcher, and from the vile condition wherein I ly, but that thy power with thy Voice, and thy Blood with thy Sacrament, may reach to me to raiſe me up: And let none of thoſe uncleanneſſes, that after the Law of Moſes, did defile them who came too near, keep off the great Saint of the Lord from touching, and healing me. Evil Spirits enter ſomtimes into ſwept houſes, to make them foul *. But O Holy and hallowing Spirit of God draw nigh to my Soul, which of it ſelf is foul already, to make it clean. I am a poor*

* *Matth.* 12.

*ſinful,*

*ſinful, and unleſs thou help, a loſt perſon, but yet ſuch as I am, ſinful and loſt, I wait for thy Salvation. Come in, O Lord, with thy Salvation to a dying Man, to make him whole; to a ſinner tyed hand and foot with the bonds of iniquity, to releaſe him: to one who confeſſes his ſins, to abſolve him. Finally come in my Savior, as thou didſt to the Publican, both to make me better and to ſave me. O let this day Salvation come to this Houſe. Amen*

## SECTION V.

### *Of the Bleſſed Communion as being a Pledg of the Happineſs and Glory to come.*

1. THE bleſſed Communion opens ſuch a treaſure of Bleſſings on the two ſides which look towards the paſt or preſent Time, (as I have conſidered it) as it may very well take up both all the eyes of Cherubins in beholding the Myſteries, and all the hands of the numerous Iſraelites in gathering up all the Manna, that it contains: yet it hath one other ſide or proſpect more, which goes beyond the two former, as much as the future Bleſſings exceed the preſent, and as the Glory, which we hope for, exceeds the ſmall degree of grace, which we poſſeſs. The bleſſed Communion which is a ſpeciall Inſtrument ordained of Chriſt, both to preſent anew (as to our uſe) his *Paſſion*, and to convey on us the *preſent Graces* which flow out of this Paſſion, doth therewithal aſſure us likewiſe of all the *Happineſs to come*, whereof the received Graces are a hopeful *Earneſt*, and this Sacrament under this third notion, is a certain *Pledg*.

2. Now, tho what is given before hand

hand for *Earneſt*, and what is engaged by way of *Pledg*, come all to one, in Point of Validity and obligingneſs: yet they quite differ many times both in their uſe and in their intrinſecal value. Whence it comes to paſs, that *Earneſts* may be allowed upon *account* for part of the *Payment* which is promiſed; whereas *Pledges* are recalled, and taken back; as the *Seal* and *Staff* of Juda once were. *Gen.* 38. Thus for example, Zeal, Charity, and theſe degrees of Holineſs, which God beſtowes at the uſe of holy Sacraments, will remain ſtill ours in Heaven, and there make part of our Happineſs; whereas the Sacraments themſelves ſhall be kept back, and ſhall not appear more in Heaven then did the Cloudy Pillar in Canaan, or do now the ſhadows of the Law under the time of the Goſpel. Certainly we ſhall have no need, either of theſe ſacred Images of Chriſt, when we ſhall ſee him face to face, or of theſe Pledges to aſſure us of that Glory, which is to be revealed, when we ſhall actually poſſeſs it. But till that day, the holy Communion hath this third uſe, namely of being a Pledg and an aſſurance from the Lord, that in his good time he will crown us with Everlaſting Happineſs.

3. Our bleſſed Savior pointed at it,

when he ſaid to his Diſciple, the Holy Cup being in his hand, that he would drink no more of that Fruit, till he ſhould drink it new in the Kingdom of his Father. *Luk.* 22. 18. In the reall purpoſe of God, his Church and Heaven go both together: That being the way that leads to this, as the Holy Place to the Holyeſt: and both *Holy Place*, and *Holyeſt* come to this one Thing, which Chriſt calls the *Kingdom of God*. Let them not, whom He hath invited to eat and drink at Abrahams *Table*, trouble themſelves about the Room where our bleſſed Savior will feed them; for tho it were but in this inferior part of the kingdom, where this Patriarck was *faithfull*, it is a ſufficient aſſurance, that in time He will alſo make them fit in that other Palace, where this holy Man is now *happy*: and whoſoever are admitted to the *Dinner* of the Lamb ſlain, *Matth.* 22. 4. unleſs they be wanting to themſelves, muſt not doubt of being admitted to that wedding *Supper* of the ſame Lamb, who once was dead, but now is *Living for ever*. Luk. 14. 16. Revel. 19. 9.

4. The conſequence and connexion that theſe two Feſtivals have one with the other, was moſt ſweetly alluded to by our Savior, when he asked the Diſciples, who

who talked of ſitting at his Right hand in his Glory, whether they could paſs to it through the ſame *Baptiſm* and the ſame *Cup*. Mark. 10. 37, 31. And S. Paul meant as much, when he ſaid that by the holy Euchariſt we ſet forth the Lords death *til he come*. 1. Cor. 11. 26. Both referring and continuing this holy Myſtery to the ſecond *Coming* of Chriſt; not only as to the End, where it muſt ceaſe, but chiefly to the Scope, that it looks to; and to that happineſs at his coming, where it muſt be fulfilled. And truly, ſince our Savior ſcarce ever ſpeaks of his own death, but as a forerunner and Preparative to his Reſurrection: and often joines in one Clauſe, and delivers as it were with one breath, both his Crucifiction and his Glory, *Mark* 10. 34. it is very fit, unleſs we put aſunder theſe two Things, which Chriſt commonly did put together, that the Sacrament which he inſtituted purpoſely to repreſent the one, which is already accomplished, ſhould at the leaſt caſt an Eye towards the other which we look for.

5. Nay, it muſt look and lead that way upon another and much ſtronger neceſſity. Our Savior hath given us three kinds of life by his Paſſion, and He promiſes to nourish and maintain us in every

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one of them, by theſe tokens of *Bread* and *Wine*, which he hath made his Sacrament. This Sacrament affords help and improvement for two as 'tis ſaid before, but there is a third more, that we are not yet come to: This is that eternal Life, for which this preſent world is too vile an Element, and we our ſelves as yet too vile veſſells. Till we acquire by Grace and pious Endeavors a greater Perfection; and till we grow to that ſtature as may fit us to bear up that weight of Eternal Glory: we are neither of age to enjoy our Inheritance, nor of ability to manage well that great Eſtate, and wear thoſe noble Ornaments that attend it: and therefore it lyes hidden from us with Chriſt in God, and as it were under his Cuſtody. *I Know whom I have believed, and I am perſwaded he is able to keep that which I have committed unto him againſt that Day.* 2. Tim. 1. 12. that is, by Faith we depoſit this great Treaſure in the hands of God to keep: and God by this Sacrament aſſures us and engages himſelf, that he will both keep it ſafe for us, and reſtore it to us whenſoever we are fit for it.

6. This third uſe is the Crown and the Accomplishment of the two other: And tho the Sacrament hath three Faces, and looks tree ſeveral waies, the Paſt,

Paſt, the preſent, and the future; yet as to the main end, theſe three aim at one and the *ſame Glory*. The firſt uſe of this Sacrament is to ſet out as new and freſh the great and holy Sufferings, which have purchaſed our Title to Everlaſting Happineſs: the ſecond is both to repreſent the quality, and to afford us the help of all neceſſary Graces (true Effluxes of theſe Sufferings) to capacitate us towards it: and the third is to aſſure us that when we are capacitated by theſe Graces, God and his Chriſt will faithfully ſurrender to us the Purchace it ſelf, that is, eternal Happineſs. And theſe three Parts put together make up the proper and true ſenſe of theſe words, *Take and eat, this is my Body:* for the conſecrated Bread is not ſaid to be the Lords Body only becauſe it repreſents the Lords Body, but becauſe alſo, as to our preſent uſe on Earth, it doth as good as exhibit it: and as to our Happineſs in Heaven bought with the price of this Body, it is the moſt ſolemn Inſtrument to aſſure our Title to it.

7. Thus the conſecrated Elements are no more the Body and Blood of Chriſt, in that ſenſe that Pictures and Maps ſet about Rooms are commonly called *Kings* and *Countries*, only becauſe they repreſent them: but as Patents alſo granted

ed by Kings, or other Deeds and Evidences left in our houſes by our Anceſtors, are called Lands, Eſtates, and Manors, becauſe they convey over to us moſt really both the Title and Poſſeſſion of all the goods which they mention. Repreſent to your mind Jacob dividing among his Children every Parcel of his Eſtate, and withal ſurrendring the Titles that belong to each Diviſion; take thou this, Joſeph, this is the *Field*, which my Grand Father Abraham bought of Hephron, and you Manaſeh, come you hither, this is the *Land*, which I got from the Amorite. It is moſt certain that the ſurrendring of ſuch Inſtruments, (altho in themſelves but Papers, or Parchments) is in very deed nothing leſs then giving away the very Lands: and deeds and Lands may very well go together under one Name, ſince by giving whether Deeds or Lands, whether Patents, or Priviledges, Fathers and other Benefactors do both intend and effect the ſame Thing. If it happen ſomtimes among men that Right and Poſſeſſion take not one way: that our beſt Titles are laid aſide: and that we cannot enjoy thoſe Eſtates, whereof either our Kings, or Fathers have left us moſt clear Evidences; this falls out ſo by unhappy Rencounters of either weakneſs,

or

or injuſtice, or ignorance, which are not to be found in Chriſt. Here then Chriſt our bleſſed Savior being deſirous before his death, as by a Deed of his laſt will, to ſettle upon his true Diſciples both ſuch a meaſure of his Grace in this life, as might in part make them Holy, and after this life ſuch a fullneſs of all Bleſſings, as might make them eternally happy; He delivers into their hands, by way of Inſtrument and Conveyance, the bleſſed Sacrament of his Body and Blood (the true Root and ſtem of all Bleſſings) in the ſame manner, as to his Intention; but in a ſurer way, as to the Event and effect, as Kings uſe to beſtow Dignities by the beſtowing of a *ſtaff*, or *ſword*, and Fathers paſs as much as they pleaſe of their Eſtates on their Children, by giving them ſome few *writings*.

8. The true reaſon of all this, is becauſe the Giver is not able to transfer into his Friends hands Houſes and Lands, becauſe they are of an immoveable Nature: and therefore this muſt be ſupplyed by ſubſtituting in ſtead of Lands, ſome Ceremonies, forms, or tokens, which may viſibly paſs from hand to hand: and ſhew to all ends and purpoſes both the Intention, that the one hath to paſs away, and the power, which the other hath to take and enjoy what

what is given him. Now Chriſt and his Eſtate, his Happineſs and his Glory, his Eternity and his Heaven, are not Things that may be moved more eaſily, then the Mountains or the Earth: and therefore not to be diſpoſed of in any other real manner, then great immoveable Eſtates are. Therefore the Kingdom of Iſrael was once conferred upon David, with ſome drops of that Sacred Oil, which Samuel poured on his head. 1 *Sam.* 16. 13. The Body and Blood of Jeſus Chriſt is in *full value*, and Heaven with all its fulneſs is in *ſure Title* inſtated on true Chriſtians by thoſe ſmall portions which they receive at the Bleſſed Communion: the Miniſter of Chriſt having, as to this effect, as much power from his Maſter for what he acts, as any Prophet or any Angel ever had for what they did.

9. Hence it appears, what crime it is, *not to diſcern the Lords Body.* It is to do worſe then Eſau did, who ſold his Birthright for a trifle: it is to value at the ſame rate the Anointing of a *Prophet*, and the compoſition of a *Perfumer*: it is to take the Lords Body for a deſpicable Morſel of Bread. In a word, 'tis to perform the action of a Beaſt, that devours but the groſs and earthy Matter of this Sacrament, and have nothing

nothing of a Chriſtian or rational creature, who elevates his Soul to that Body, which by Chriſts inſtitution it repreſents, and to the Price of that Body, which it promiſes. For ſince the proper eſſence of Sacred Signs or Sacraments conſiſts not in what they *are* in their nature, but in what they *ſignify* by divine inſtitution; hence it happens infallibly, that when the Sacraments are abuſed, the injury muſt needs light, not upon them in their own natural Being, *Bread*, *Wine*, and *Water*, which upon this account are not at all conſiderable: but upon the Holy Myſteries, the Body and Blood of Chriſt himſelf, who is the main object of their formal Being, that is, their Signification. And therefore the Apoſtle ſpeaks moſt exactly, when he ſaies, that whoſoever eats of this *Bread unworthily*, doth not *diſcern*, or doth not ſanctify, but uſes as a common and profane thing, the very Body of Jeſus Chriſt.

11. In this profane want of Diſcerning, 'tis hard to ſay whether the Sin, or the Punishment be the greater. For the ſin is abominable, ſince not the Bread, but Chriſt himſelf ſuffers the wrong: the *Bread* being not here concerned at all, nor more abuſed by the Villain that abuſes the *Sacrament*, then is the Earth, the water

water or any other common matter of human Bodies by the Murtherer, that kills a *Man*: or then are Braſs and Marble by the Rebels, who pull down their Princes *Statues*, or then Parchment, Paper, and Ink, by that unnatural Son, who tears and tramples upon the Deeds, and the laſt will of his Father. Only there is this difference, that in theſe laſt Inſtances the Outrage proceeds but from the Earth, the Braſs, the marble, the Paper, and other ſuch common Matter, to the Man, King, or Fathers perſons, who should have bin conſidered, and who alone ſuffer the wrong; whereas in abuſing the bleſſed Sacraments the ſin flys a great deal higher, namely to the very Face of Jeſus Chriſt, for whoſe Body and Blood they ſtand. So that as the Holy Communion is not expoſed in the Church under the notion of Bread and Wine: the faithful Communicants do appear there to receive Chriſt, and the faithleſs to abuſe Him.

11. But if his Attemt is impious, the Punishment that attends it, is moſt dreadful. It is a very ſad miſchance when Dogs or Apes tear, like loſe paper, all to fitters the Titles and aſſurances of a good Eſtate: and who would not pitty that wretch, who in his mad Paſſion had thrown into the ſea, the very Keyes, which

which were given him, to Juſtify the Propriety of vaſt Treaſures in ſuch Houſes as theſe Keyes might open. Blind Villains, you cannot diſcern, either among theſe Papers, the Original *Deeds* of your Eſtate: or among all theſe Inſtruments the *keyes*, that might both aſſure and give you admittance to immenſe Riches. Whenſoever you eat of this Bread, and drink of this Cup thus unworthily; *unhappy* men, you do not diſcern the Pledges of your *Salvation*: nay moſt *Impious* as you are, you neither diſcern nor will honor the Body and Blood of your *Savior*, which would bring ſalvation to you. At once both impious and unhappy men, you deſpiſe and caſt away from you, both the *Salvation* and the *Savior!*

12. *Lord Jeſu! who haſt ordained this Myſtery for a* Communion *of thy Body: for a* Means *of advancement and proficiency in Holineſs: and for an infallible* Pledg *of Eternal Salvation, which thou haſt purchaſed by thy Body, and which thou prepareſt thy People to receive*

*receive by this Proficiency in Holineſs; now Lord in mercy look on me, help my unbelief, increaſe my Faith, and order the Soul of thy Servant, who is to take theſe Holy Things. Then ſince thou thy ſelf* originally *giveſt them, (tho not immediatly, but by the miniſtry of thy Diſciples, *) in giving them bleſs them alſo: and bleſs them whilſt I receive them: that they may be efficacious to ſettle me in the Communion of thy Sufferings which they exhibit and* ſhew forth: *to feed me with that living Bread, which they* preſent: *and to ſanctify me for that eternal Happineſs, which they* promiſe. *O Lord thou knoweſt my ſimpleneſs, my Groaning is not hid*

* *Joh.* 4. 1.

*from*

*from thee; look on a poor Sinner at thy Table, as thou didſt on him who hung by thy Croſs. O Lord my God, remember me now, when thou art come into thy Kingdome*. Amen.*

13. *Eternal Prieſt, who art gon up on high, there to receive Gifts for men; fill my Heart I beſeech thee with bleſſings out of thy holy Seat, as now thou filleſt my mouth with the Holy Things of thy Church: and ſo diſpoſe me by thy Grace to eat both ſpiritually and really the Fleſh of that Sacrifice, which thou didſt offer without the Gate and which this Sacrament ſets before me here in thy Courts, that thence I may be admitted into that Holy-*

* *Luke* 23. 42.

*eſt ſanctuary, which thy Sacrifice hath opened, and which this Sacrament invites me to. This is the Bread which the Lord hath prepared for his Children, and which he ſends me now by the hand of one of his Angels. O that in the ſtrength of this meat, I may walk as Elijah did, my forty daies, or as Iſrael, my forty years, and come at laſt to that Holy Mountain, where without the help of any Bread, or the Miniſtry of any Angels, I ſhall ſee my God face to face. Eternal, and bleſſed, and bleſſing Spirit of God, bleſs me now and help me to drink ſo worthily of this fruit of the Vine, that I may drink it new in the Kingdom of my Father. Amen.*

## SECTION VI.

### *Of the Holy Euchariſt, as it implies a Sacrifice. And firſt of the Commemorative Sacrifice.*

1. IT is a certain truth that there never was on Earth a true Religion without ſome kind of Sacrifices: and 'tis a very great lye to ſay that now the Chriſtians ſhould want them. The Jews and the Pagans, who firſt aſperſed the Church of Chriſt with this ſlander, did it upon ſuch a reaſon as became them, becauſe they ſaw neither Altars ſet up, nor Beaſts ſlain and burnt among them. Thus the Pagans accuſed the Jews of adoring nothing but Clouds, becauſe they had no Gods of Stone, or Silver in their Synagogues: and thus ſilly men may think now, that the world is deſtitute of Angels, becauſe they do not appear ſo often as they did in ancient times, in the ſhape and forms of Men. The truth is, as what appeared like a Body, was not an Angel; nor what was Stone, or Silver could be a God: neither the ſlaughter of poor beaſts could ever be true Sacrifice. *Thou delighteſt not in Oblations, the Sacrifice of God is a broken Spirit.* Many among the Jews much leſs quick ſighted then the Prophets were, confeſſed

confeſſed as much: nor certainly could any reaſon permit them to imagine, that Fleſh and Blood, which in all their Scriptures paſſes both for the weakeſt and the vileſt of Things, could be the beſt and the ſoundeſt part of Sacrifices.

2. Of all the Carnal Sacrifices, which the Jews do reduce to ſix kinds (beſides many more Oblations) none ever had any ſaving reality, as to the waſhing away of ſins but in dependance on Jeſus Chriſt our Lord: and as to our ſervice and duty towards God, which they were alſo to repreſent, none had this ſecond end ſo fully performed under the Law, as it muſt be under the Goſpel. The bleſſed Communion alone, when whole, and not mutilated, concenters and brings together theſe two great Ends (full Expiation of ſins, and acceptable Duty to God) towards which all the old Sacrifices never lookt, but as either ſimple Engagements, or weak ſhadows. As for the firſt, which is Expiation of ſins; 'tis moſt certain that the Sacrifice of Jeſus Chriſt alone hath bin ſufficient for it: and that if all both men and Angels were joined to it, it were not to add to, but to receive from its fulneſs. It is moſt certain alſo, that this great Sacrifice being both of an infinit virtue to ſatisfy the moſt ſevere Juſtice, and of

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an infinit virtue to produce at once all the Effects, that can be expected of it; it were impiety to think, it should need to be don again, as weak and infirm Cauſes muſt, in order to make up by degrees and at ſeveral times their full Effects This was perhaps the want of Faith, which the holy Scripture taxes in Moſes. *Num.* 20. 12. (which it is hard to find in any thing els) to ſtrike a ſecond time, and without order, that myſterious Rock, which to ſtrike once had bin enough: for this ſecond blow could proceed but of a faithleſs miſtruſt that the firſt, which alone was commanded, could not ſuffice. But it were a much greater offence both againſt the Blood of Chriſt, to queſtion its infinit worth, and againſt the infinitneſs and Immenſity of this worth, to charge it with ſom Emtineſs, which any reiteration should fill up. Therefore as the Expiatory Sacrifice, which Chriſt offered upon the Croſs, was infinitly able to do at once what ever an infinit number of other Sacrifices had bin able to do, either all together at one time, or each of them ſeverally during the ſucceſſion of all Ages; the Offering of it muſt needs be one only: and the Reiteration of it were not only ſuperfluous as to its real effect, but alſo moſt injurious to

Chriſt in the very thought and attemt.

3. Nevertheleſs this Sacrifice which by a *real Oblation* was not to be offered more then once, is by an Euchariſtical and devout Commemoration to be offered up every day. This is what the Apoſtle calls, *to ſet forth the death of the Lord*; to ſet it forth I ſay as well before the Eyes of God his Father, as before the Eyes of all Men: and what S. Auſtin did explain, when he ſaid that the holy Flesh of Jeſus Chriſt was offered up in three manners; by *prefiguring Sacrifices* under the Law before his coming into the World: in *real deed* upon the Croſs: and by a *Commemorative Sacrament* after he is aſcended into Heaven. All comes to this firſt, that the Sacrifice, as 'tis it ſelf and in it ſelf, it can never be reiterated; yet by way of devout Celebration and Remembrance it may nevertheleſs be reiterated every day. Secondly, that whereas the Holy Euchariſt is by it ſelf a *Sacrament*, wherein God offers unto all men the Bleſſings merited by the Oblation of his Son; it likewiſe becomes by our Remembrance a kind of *Sacrifice* alſo; whereby, to obtain at his hands the ſame Bleſſings, we preſent and expoſe before his Eyes that ſame holy and precious Oblation once offered. Thus the ancient

ent Iſraelites did continually repreſent in their Solemn Prayers to God, that Covenant which he had made once with Abraham, Iſaac and Jacob, their Forefathers. Thus did the Jews in their Captivity turn their Faces towards either the Country or the Temple where the Mercy Seat and the Ark were, which were the Memorial of his Promiſes, and the Sacramental Engagement of his Bleſſings. And thus the Chriſtians in their Prayers do every day inſiſt upon, and repreſent to God the Father the meritorious Paſſion of their Savior, as the only ſure ground, whereon both God may give, and they obtain the Bleſſing, which they do pray for. Now, neither the Iſraelites had ever Temple or Ark or Mercy ſeat, nor the Chriſtians have any Ordinance, Devotion or Myſtery, that may prove to be ſuch a bleſſed and effectual Inſtrument to reach to this Everlaſting Sacrifice, and to ſet it out ſo ſolemnly before the Eyes of God Almighty, as the Holy Euchariſt is. *To men* it is a ſacred *Table*, where Gods Miniſter is ordered to repreſent from God his Maſter the Paſſion of his dear Son, as ſtill fresh and ſtill powerful for their Eternal Salvation; *and to God* it is an *Altar* whereon Men myſtically preſent to him the ſame Sa-

crifice as ſtill bleeding and ſtill ſueing for Expiation and Mercy. And becauſe it is the high Prieſt himſelf, the true Anointed of the Lord, who hath ſet up moſt expreſsly both this Table and this Altar for theſe two ends, namely for the Communication of his Body and Blood to Men, and for the Repreſentation and Memorial of both to God; it cannot be doubted, but that the one muſt be moſt advantagious to the penitent Sinner, and the other moſt acceptable to that good and gracious Father, who is alwaies pleaſed in his Son, and who loves of himſelf the repenting and the ſincere return of his Children. *Luke* 15. 22.

4. Hence one may ſee both the great uſe and advantage of more frequent Communion: and how much it concerns us, whenſoever we go to receive it, to lay out all our wants, and pour out all our Grief, our Prayers, and our Praiſes before the Lord in ſo happy a conjuncture. The primitive Chriſtians did it ſo, who did as ſeldom meet to preach or pray, without a Communion, as did the old Iſraelites, to worship without a Sacrifice. On ſolemn daies eſpecially, or upon great Exigencies they ever uſed this help of Sacramental Oblation as the moſt powerful

ful Means the Church had to ſtrengthen their Supplications, to open the Gates of Heaven, and to force in a manner God and his Chriſt to have compaſſion on them. The People of Iſrael for the better performance of Prayer and Devotion went up to the Tabernacle and the Temple, becauſe (beſides other Motives) both theſe were Figures of that Body which was to be ſacrificed. Wherefore Chriſt calls his Body *this Temple. Joh.* 2. 19. and the firſt Chriſtians went up to their Churches, there to meet with theſe Myſteries, which do repreſent him both as already ſacrificed, and yet as in ſome ſort offering and giving up himſelf. Thoſe in worſhipping ever turning their Eyes, their Hearts, their hopes towards that *Altar* and Sacrifice, whence the High Prieſt was to carry the Blood into the *Sanctuary*: and theſe looking toward the Croſs and their crucified Savior there, through his Sufferings hope for a way towards Heaven; being encouraged to this hope by the very *Memorial*, which they both take to themſelves and ſhew to God of theſe Sufferingss. Laſtly, Jeſus our Eternal Prieſt, being from the Croſs, where he ſuffered without the Gate, gon up into the true Sanctuary which is Heaven, there above doth continually preſent

both his Body in *true reality*, and as Aaron did the twelve Tribes of Iſrael in a *Memorial*, Exod. 28. 29. and on the other ſide we beneath in the Church preſent to God his Body and Blood in a *Memorial*, that under this ſhadow of his Croſs, and image of his Sacrifice, we may preſent our ſelves before him in very deed and *reality*.

*5. O Lord who ſeeſt nothing in me, that is truly mine, but Duſt and Aſhes, and which is worſe, ſinful fleſh, and Blood; look upon what I have of thee, ſome ſmall Remnant of thine Image, ſome ſmall beginnings of thy Grace, and ſome light ſparks of thy Spirit. But becauſe all theſe are defective, ſupply them, O Lord, with thy mercy, and with the Sacrifice of thy Son. Not unto us, O Lord, not unto us, but to thy name, and thine Anointed*

*give*

*give the praiſe. Turn thine Eyes, O Merciful Father, to the ſatisfaction and Interceſſion of thy Son, who now ſits at thy Right Hand: to the Seals of thy Covenant, which lye before thee upon this Table: and to all the wants and diſtreſſes, which alſo thou ſeeſt in my heart. O Father, glorify thy Son whom thou haſt ſent into this World: O Son, bleſs thou this Sacrament which thou haſt ordained for thy Church, and ſend with it ſome influence of that Spirit whom thou haſt promiſed to all Fleſh: that by the help of theſe Mercies, the World, the Church, our Fleſh and Souls may glorify thee now and ever Father, Son, and Holy Spirit. Amen.*

## SECTION VII.

### *Concerning the Sacrifice of our own Perſons.*

1. IT is either the Error, or the incogitancy of too many Chriſtians, which makes them ſomtimes beleive and oftener live, as if under the Goſpel there were no other Sacrifice but that of Chriſt upon the Croſs. It is very true indeed there is no other, nor can there be any other ſufficient, and proper for this end, of *ſatisfying* Gods Juſtice, and *expiating* our ſins. *I have troden the Winepreſs alone, and of the People there was none with me; I looked and there was none to help.* Eſay. 63. 3, 5. In this reſpect, tho the whole Church ſhould in a Body offer up her ſelf as a burnt Sacrifice to God, yet could she not contribute more, towards the bearing up or bearing away *the wrath to come*, then all thoſe Innocent ſouls, who ſtood near Jeſus Chriſt when he gave up the Ghoſt, did towards the darkening of the Sun, or the ſhaking of the whole Earth. But that which is not ſo much as uſeful, much leſs *neceſſary* to this Eternal Sacrifice, which alone could *redeem* Mankind, is indiſpenſably both neceſſary and uſeful, that we may have a share

ſhare in this *Redemtion*. So that if the Sacrifice of our ſelves, which we ought to offer up to God, cannot *procure* Salvation; it is abſolutely neceſſary to *receive* it.

2. As the old Law never introduced Aaron officiating before the Lord, without the whole People of Iſrael, repreſented both by the twelve ſtones on his Ephod, and the two other on his ſhoulders, *Exod.* 28. 12, 30. The Goſpel moſt commonly deſcribes Jeſus Chriſt and his Church, not only as two Parties, that do nothing the one without the other, but ſomtimes alſo as one Perſon alone: as particularly, 1. *Cor.* 12. 12 Chriſt acts, officiates and ſuffers for his Body, in that manner that doth become the Head: and the Church imitates and follows all the motions and ſufferings of this heavenly and holy Head, in ſuch a manner as is poſſible to its weak Members.

3. The main if not the whole Divinity of S. Paul as well in point of faith, as of Chriſtian life, runs upon this *Conformity* both of actions and ſufferings: And that of St. John likewiſe upon this ſame *Communion*. The truth is, Our Savior had neither Birth nor Death nor Reſurrection here on Earth, but ſuch as we ought to *conform* us to: as he hath neither

ther Aſcention, nor Throne, nor Everlaſting life, nor Glory, but ſuch as we may alſo have in Heaven *common* with him.

4. This *Conformity* or likeneſs to Chriſt, which (as the Hebrewes uſe to ſpeak,) is *the foundation and Pillar*, that is, the grand Principle of the whole Chriſtian inſtitution, relates more directly to our duty about his *Sufferings*; and then to our happineſs about his *Exaltation*. And the *Communion*, which is the other great fundamental, that S. Iohn hath ſtill in his Mouth, points more at this, and preſuppoſes that: And both make up a full Comment upon the words which our Savior ſo often commanded his Diſciples, *to follow him*; thereby ſignifiing both the Labour, and the ſucceſs of this moſt Important *Journey*, for without doubt we ſhall follow him into Heaven, if we will follow him here on Earth: and we ſhall have *Communion* with him in his *Glory*, if we will keep *Conformity* with him here in his *Sufferings*.

5. Theſe three expreſſions to *Follow*, to be like or have *Conformity*, and to have *Communion*, which are the moſt eſſential Clauſes in the charter and charge of Chriſtianity, are not to be limited to the imitation of Chriſts Morals only,

ly, as when he bids us *be Holy as he is Holy, &c.* but they oblige all his Diſciples to follow and imitate him likewiſe, as much as in them lies, throughout all the other parts of his life, and the very functions of his Offices. For we muſt be regenerated in his Birth, dye on his Croſs, be buried in his Grave, bear his ſhame in his Tribulations; in a word, Chriſt and Chriſtians are and muſt be continually together, *Where I am there my ſervant ſhall be alſo.* Joh. 12.26. But of all theſe Duties the moſt fundamental and moſt indiſpenſable is that of bearing part of his *Croſs*, and dying with him in *Sacrifice.*

6. Never did the Son of God intend any more to offer himſelf for his people without his people, Then did the High Prieſts of the Law to offer themſelves for Iſrael without his Ephod, the memorial of them. Chriſt preſented himſelf to God in this great Temple, which is the world, at the head of whole Mankind, as did the firſt born of Egypt, who alſo did prefigurate him every one in his houſe, at the head of his family. He came as a voluntary victim to the Altar, being attended on by his *Iſrael*, who as it were with their hands laid all their ſins upon his head. Therefore

fore as it was neceſſary, that they, who ſought for Atonement, ſhould wait upon the Sacrifice: and that whoſoever would eſcape the deſtroyer, or other Plagues, ſhould keep themſelves within that houſe, where either the firſt born, or the Paſchal Lamb was deſtroyed: by the ſame neceſſity, whoſoever do pretend to Eternal Salvation, muſt needs appear within that houſe, about that Altar, and that Croſs, whereon this firſt born of every Creature, and this Eternal both Prieſt and Sacrifice was pleaſed to Offer up himſelf.

7. By this ſtanding and appearing at the Altar under the Law the ſinners indeed did not dye; the *victim* alone being burned and deſtroyed: but becauſe they laid their hands on it, when it was dying, and fell (for prayer and worship) on their faces down to the ground, when it did fall bleeding to death, They were as well as the very victim, reputed to *offer* up themſelves. So the trueſt Chriſtians likewiſe are neither crucified, nor deſtroyed in that manner, that their Maſter and Savior was: yet, 1. becauſe they look towards, and caſt themſelves upon his Croſs and Sufferings, as the only means both of expiating for their Sins, and of Salvation for their Souls: 2. becauſe of the great and

sharp

sharp grief, which they do ſuffer who ſincerely think on the Son of God thus dying, and which is more, thus dying only for their ſakes; which to them is as it was to the Bleſſed Virgin a *ſword* to pierce their hearts, and likewiſe to pierce and crucifie to death their Sins: 3. becauſe their whole Body of Sin being by this Crucifiction really overmaſtered and wounded, there remains no life in them, but what they may, and will offer up and dedicate to Gods Service; The Savior thus offering himſelf, and the ſaved ſo united to him by faith, ſo plunged both into the Communion, and grief for his Sufferings, and ſo reſign'd up and conſecrated to his will for the remnant of their life, are both accounted before God for one and the ſame *Sacrifice.*

8. It is the ſame, firſt by *Imputation*, ſuch as were the firſt fruits and the *Lump:* Rom. 11. 16. The Eares of Corn and the Harveſt, which were both together involved in, and made holy by *one Offering.* Levit. 23. 10, 11. In this ſenſe Jeſus Chriſt dying upon the Croſs, was made the firſt fruits of them that offer themſelves to God, that they may be ſanctified by his death and Sacrifice. *If one be dead then all are dead*; as he was made *the firſt fruits of them that ſleep*, that

that they should be quickned by his Reſurrection. But ſecondly as the Lump or maſs may in ſome caſe either loſe or not get at all the priviledg and holineſs of the firſt *fruits*, (for example, a few sheaves of Corn, which the Worshippers had offered unto the Lord, could by no means ſanctify that Harveſt which afterwards should be eaten in the Service or in the Temple of an Idol) Two real Actions are required to make good this Imputation, and to join the Chriſtians to the Sacrifice of Chriſt their Head.

9. The firſt is, that they endeavor to crucify their ſinful members as really as Chriſt himſelf had his ſinleſs Body crucified. So that the feet, that before did run to Evil, the violent hands that did injure, the greedy eyes that did covet, and all thoſe members of the Flesh, that were weapons of wickedneſs, may by this Croſs and Sacrifice be moſt really bound, and in a good meaſure deſtroyed as to their Corruption. *I do glory in the Croſs of Jeſus Chriſt, by which the world is crucified unto me, and I unto the world.* Gal. 6. 14. So Jeſus Chriſt, and his whole Church, and in this Church every true penitent Sinner being joined all together, do make up that compleat Sacrifice, which ſeems to have bin prefigurated by the Sacrifice at the conſecra-

conſecration of Aaron, *Exod.* 29. 13, 14. whereof the kidneys and the fat about the Inwards, were burnt as a ſweet ſmeling Oblation on the Altar: but all the Flesh, the Skin, the Feet, the Dung (Inſtruments and Emblems of Sin) were thrown and burnt without the Camp. For Jeſus Chriſt and his Church ſo concur together in one Oblation, that the bleſſed Savior contributes all that can go up into Heaven to pleaſe and appeaſe God: and we on our Part do contribute, but what deſerves to be removed out of the way, the Corruption and ſmell of ſin. The Second neceſſary Condition to the aforeſaid Imputation (for no imputation either to life or death can be juſt without ſome real grounds to ſupport it) and to incorporate us into the Sacrifice of Chriſts Body, is a ſerious reſolution of piety, and univerſal conſecrating both of our Perſons and of all our Actions to God. *I am crucified with Chriſt, that I may live to God. Now it is not I that live, but Chriſt lives in me, and the life which I now lead in the Fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me.* Gal. 2. 19. This Place muſt be ſo rendred according to the diſtinction of both the Greek Copies, and all the Oriental verſions.

And

And this Act of the Church conſecrating her ſelf to God, and joining her ſelf ſo to Chriſt as to make but one Oblation with him, is the Myſtery repreſented by the *daily Sacrifice*. Exod. 29. 38. Numb. 28. 3.

10. This Sacrifice did conſiſt of two parts. The firſt and cheifeſt was the *Lamb*, that did foreſhew the Lamb of God: and the ſecond was the *Meat and drink Offering* made of flower mingled with Oyl and Wine: all which being but an Additional thrown on the Lamb, morning and evening, was counted but for one and the ſame Sacrifice. Thoſe *Secondary Oblations* ſo thrown and burnt upon the main Sacrifice, ſignified properly theſe Offerings, which Chriſtians muſt preſent to God, of themſelves, of their Goods, and of their Praiſes. From this Meat and Drink Offerings which was added to more ſubſtantial Sacrifices, came the Bread and Wine to be uſed at the celebration of Chriſts Death. Which Bread in the Communion conſidered as *Sacrament*, ſignifies the *natural*; but conſidered as *Sacrifice*, it repreſents the *myſtical Body* of Chriſt, that is his Church. *For we that are many* ſaith the Apoſtle 1 Cor. 10. 17. *are one Bread*. To this purpoſe the holy Martyr Ignatius *Epiſt. Rom.* being ready to be offered up by Martyrdom,

tyrdom, ſaid he was the *wheat* of God, which was to be ground by Beaſts teeth. Soon after the Church added *Oyl* and *Frankincenſe* to *Bread* and *Wine*, to make up the whole *Meat Offering* which conſiſted of theſe four Things. The truth is, all what we can offer upon our own account, is but ſuch an Oblation as this Meat and Drink-offering of Moſes was, that cannot be preſented but by the virtue and merits of Jeſus Chriſt, who ſupports it: and that can never aſcend up to Heaven but along with the ſacred ſmoke of that great Burnt Sacrifice, which is to carry it up thither. For on the one ſide our own perſons, our works, or any thing elſe that may be ours, are by themſelves but weak, unſubſtantial kinds of Offerings, which cannot be preſented unto God, otherwrſe but as theſe Additional Oblations, which from themſelves fall to the ground; unleſs a more ſolid Sacrifice do ſuſtain them: And on the other ſide, this ſolid and fundamental Sacrifice upholds, ſaves and ſanctifies, but thoſe perſons and things, that according to the Law of Moſes his Meat Offerings, are thrown into this his fire, are hallowed upon his Altar, and are together with him conſecrated to God by him.

11. For this cauſe it is, that as ſoon as

as the Prophet had preached the coming of this Everlaſting Sacrifice, and the propitiation and happineſs, which it would ſpread over all the world; he foretels at the ſame time, that the Apoſtles and their ſucceſſors (whom he deſigns by expreſſions proper to that Oeconomy, under which he did live) ſhould bring the Nations from all parts of the Earth, as *an Offering unto the Lord*, Eſay. 66. And to the ſame purpoſe St. Paul himſelf ſpeaks of his Evangelical Office as of a Sacrificing *Prieſthood*; and of the Gentiles, whom he did convert to Chriſt, as of ſo many *Sacrifices* which he preſented to the Lord. *I exerciſe*, ſaies he, *in the Goſpel a holy Sacerdotal Prieſthood* (for the word ἱερουργῶ ſignifies both) *that the Oblations of the Gentiles may be acceptable, being ſanctified by the holy ſpirit.* Rom. 15. 16. Hence proceeds that Method, which he obſerves moſt conſtantly, never to preach the Faith in Jeſus Chriſt, without inviting preſently the Beleivers to *Offer* up unto God, either their Bodies and Souls, as *Rom.* 12. or their works of holineſs, of Praiſe, of Charity, &c. as every where elſe. And theſe are the Spiritual Offerings which every true Chriſtian muſt join to caſt upon the fundamental Sacrifice of Chriſt Jeſus.

12. We

12. We know indeed that the univerſal Aſſembly of Chriſtians could never meet at the ſame time, or place, either to follow Chriſt in a Body, when he went to offer himſelf for them; or to fall upon their faces and proſtrate themſelves to the ground, when he bowed his head under their Sins: Providence that ſcatters men up and down throughout all places and times of the world, permitting no poſſibility of ſuch a general meeting. But the Sacrifice of Chriſt, tho it was confined to few hours and to a ſmall parcel of Ground as to the *Suffering*; yet being everlaſting, infinit, and ſtill the ſame, *as to the ſufficiency and virtue of it*, coextends it ſelf moſt perfectly to all both times and places, when and where thoſe ſcattered members will ever come to Offer up themſelves to God with their head. And beſides this, the ſecond part of his Sacerdotal Office, which conſiſts in *interceding*, continuing ſtill *in the very Act*, till the worlds end; They that could not embrace his Croſs, and join with him at that ſame time that he *Offer'd* himſelf, may do it every day, and humble themſelves like poor victims loaden with ſins and miſeries, at the ſame time, that now he continues ſtill actually *interceding*. So in all Places, at all times, and

and upon any emergencies, whenſoever the Beleivers will preſent themſelves unto God, both with and by his Son Jeſus, they may ſtill receive the favor of acceptation, and that real efflux of ſaving Odor from Chriſt, which was repreſented by that typical holineſs, which the additional Oblation did receive from the principal Sacrifice, when it was adjoined to it. Whereas it is moſt certain, that all the Merit and blood of Chriſt ſhall no more ſave Men that will not draw neer and join themſelves to conformity and Communion of his Death; then the continual and other burning Sacrifices, were ever able to conſecrate that meat, that Wine, that Oyl, and that Frankincenſe, which were not brought, nor burned upon the ſame Altar with them.

13. Now tho all men be called to this conformity and Communion in the Sufferings of Chriſt, from the time of thoſe ſufferings, until there be no times at all: and altho the daies of our preſent life, have all the privledg which theſe ſeven feaſt daies once had, when every one might gird his loins, eat his unleavened bread, and kill his own Bullock, as the Prieſt did Sacrifice the Paſchal Lamb; (which Bullock was ſuperadded to the Paſchal Lamb, that both might

might better ſuffice for the 7 Feſtival daies, beſides its other ritual and figurative importance as a Sacrifice:) it is certain, nevertheleſs that there are two more ſpecial and extraordinary daies, wherein Chriſtians are invited by more urgent and proper Circumſtances, to preſent their Souls and Bodies by way of Second Offering upon the Sacrifice of their Savior. The firſt is paſt, and that was when the Savior offered himſelf to death: when Heaven aud Earth, Temple and Graves ſhook at the blow that killed him; when pious Souls either ſtood immoveable as the bleſſed Virgin hard by his Croſs, or in a manner crucified themſelves, beating their breaſts as the Daughters of Jeruſalem: and when every Diſciple might by the very conjuncture of all the things he ſaw, be moved to ſay as Thomas, *let us go and let us dy with him.* Joh. 11. 16. The other time moſt favorable and proper, next to that of his real Paſſion, is that of the holy Communion; which, as it hath bin * explained, is a Sacramental Paſſion, where tho the Body be broken, and the blood ſhed but by way of *repreſentative Myſtery*, yet both are as effectually, and as truly offered for our own uſe, if we go to it worthily, as when

* *Gelaſ. Cyzic. part.* 2. *cap.* 31.

that

that holy and divine Lamb did offer himſelf the firſt time.

14. Therefore whenſoever Chriſtians approach to this dreadful Myſtery, and to the Lamb of God *lying and ſacrificed* (as ſome ſay that the holy Nicene Council ſpeaks) *upon the holy Table*; it concerns their main intereſt in point of Salvation, as well as in other duties, to take a ſpecial care, not to lame, and deprive the grand Sacrifice of its own due Attendance. But to behave themſelves in that manner, that, as both the principal and additional Sacrifices were conſumed by the ſame fire, and went up towards Heaven in the ſame flame; ſo Jeſus Chriſt and all his Members, may jointly appear before God: this in a Sacramental Myſtery, theſe with their real Bodies and Souls, offering themſelves at the ſame time, in the ſame place, and by the ſame Oblation. So that whoſoever are attending on this ſacrifice, ſince they do it in remembrance of their Savior, once *really* dead, and every day *Sacramentally* dying for them (do this in remembrance of me) they do it in ſuch a manner, 1. as may become faithful Diſciples, who are reſolved to dy both for and with their Maſter: 2. as true and ſincere Members that cannot outlive their own head;

and

and 3. as truly penitent ſinners who dare not look for any ſhare in the Glory, and Redemtion, and ſeſſion at the right or left hand of their Savior, unleſs after their way they undergo the ſame *Baptiſm*, unleſs they will drink the ſame Cup: and unleſs they enter really into the Communion of that Sacrifice and thoſe Sufferings, which their Maſter, their head, and their Savior hath paſſed through, and which this very Sacrament engages them to.

15. Now, this *Communion* doth require, firſt a *Conformity of Actions*, that may in ſome ſort correſpond to all what Chriſt hath done as *Prieſt*: Secondly another *Conformity of mortifications*, and paſſions, that may likewiſe anſwer to whatſoever he hath Suffered as a voluntary *Victim*. As *Prieſt* (for in this occaſion all Chriſtians, after the example of their Savior, become Prieſts, ſince they offer themſelves to God) to follow all the ſteps, and take upon them all the preparations, the Courſe of life and the like diſpoſitions of mind, which were ſeen in this Bleſſed Melchiſedeck, when he preſented himſelf to God. To this effect the faithful Worshipper, preſenting that Soul and Body, which God fitted him with at his coming into this world, will lay them down at the Altar.

Lo

Lo I come, *if this Soul and Body may be uſeful to any thing,* here th y are both to do thy will O Go1 *. *And hereafter if it pleaſe thee, to uſe that power which thou haſt, as Creator over Duſt and Aſhes, over weak fleſh and Blood, over a brittle veſſel of Clay, over the work of thine own hands; Lo here they are to ſuffer alſo thy good pleaſure. I do now proteſt to my God, that if he pleaſe to afflict me either with pain or diſhonor,* I will humble my ſelf *under it,* and be obedient unto death, even unto the death of the Croſs †. *Whatſoever may happen to me either from the Jews, or Gentiles, from my Neighbors, or from ſtrangers, ſince it is my*

* Heb. 10. 5, 7. † Phil. 2. 8.

*God*

*God that emploies them, tho they neither know, nor think it ſo; unleſs at the ſame time God help me to ſome lawful means of ſecuring my ſelf againſt their wrongs. I will not hereafter* open my mouth before the Lord, *who doth ſtrike me, except only to* ſing the Pſalm, *after I have eaten ſome bitter Herbs that belong to this* Paſsover; *and* to bleſs *the Lord who gave them me; and* intreat *him for the wicked, who perhaps hath maliciouſly gathered them. Hereafter no man can take away any thing from me, no life, no honor, no Eſtate, ſince I am ready of my ſelf to lay them down, aſſoon as I can perceive that God requires them at my hands. Nevertheleſs,* O Father, if thou

be willing, remove this Cup from me; *yet if I muſt drink it*, thy will be don. *What kind ſoever of Suffering hereafter may trouble my Fleſh, or what kind ſoever of Agonies may perhaps worſe trouble my Spirit, following the example of this high Prieſt, in the midſt of his bittereſt pains,* O Father, into thy hand [b] *I will ever remit my life, and the deareſt concernments that attend it. And if thou be pleaſed, that either I live yet a while, or not; I will with my Savior* bow down my head, [c] *I will adore thee under my burthen, and humble my ſelf under thy hand; I will give up all what thou wilt be pleaſed to ask, Goods, Joy, &c. until at laſt* I ſurrender and give up the Ghoſt.

*a* Luke 22. 42. Matth. 26. 42. *b* Luke 23. 46. *c* Joh. 19. 30. Joh. 19. 46.

17. To

16. To this first part of our *Conformity* with Christ as *Priest*, must be referred whatsoever we read he did from his last Passover to his Passion, as far as we can imitate it: as when he washed the feet of his Disciples: when he prayed for his Murderers: when he received with a mild reply the rashness of him that struck him, committing all the rest to God: when he took that charitable care of gently restoring the Ear to an insolent fellow named Malchus: when his dismalleſt Agonies never kept him from comforting a Penitent, *this day shalt thou be with me in Paradise*; Luk. 23. 43. nor from instructing Good pious Souls, *ye Daughters of Jerusalem weep not*, &c. nor from interceding for his cruelleſt Enemies, *Father forgive them: for they know not what they do.* nor from taking care for his Relations, *woman behold thy son*, &c. Ioh. 19. 26. Hereupon the success of these both Active and Passive dispositions must needs be this, that God *looking* first to *Abel*, and finding him endued with that spirit of humility, of Charity, of meekness, and of patience, *which was also in Christ Jesus*, Phil. 2. 5. he certainly will be pleased to *look* also upon his *Sacrifice*, Genes. 4. 4.

17. Besides this first Conformity of

holy Diſpoſitions, and as it were *Sacerdotal Ornaments*, between Jeſus and his *Diſciples*, conſidered as they are *Prieſts*; there muſt needs be alſo a conformity of Death and Paſſion between them, being conſidered as *Sacrifices*. The firſt *Conformity*, which regards Perſonal and Prieſtly Endowments, is never ſo exact, nor ſo full, as to adorn inferior Prieſts with all the proper Attire of Aaron; his Golden *Plate*, his embroidered *Ephod*, or his *Miter*, or his *Breaſt plate*: yet it is never ſo defective, but that he and they may without indecency, notwithſtanding the inequality of their *Garments*, officiate at one *Altar*. The ſecond Conformity which regards the *Sacrifice*, is yet much ſhorter then the firſt, being between things, not only unequal in degrees of perfection, but different in their nature. For really the Sacrifice of a living Creature, as the Lamb was, could not differ ſo much in nature from dead and inanimate Offerings (ſuch as the Meal, the Oil, and the Wine were, which as ſecondary Sacrifices were added to the firſt) as the Sacrifice of Jeſus Chriſt differs from what poor Chriſtians either are in their nature, or can offer up to God in Sacrifice. For of theſe two Sacrifices as to their proper conditions, The one is Divine, all-

mighty,

mighty, and all Holy; and the other is human, infirm, and ſinful. And as to their ſeveral ends, The one is made to procure and work Expiation, and the other only to get ſome capacity to receive it. The firſt and prime Sacrifice imparts to the ſecond its Righteouſneſs; and the ſecond is thrown upon the firſt as a burthen, only to charge it with all its ſins. Nevertheleſs as under the Law the *Lamb*, and the *Oblation* added to it, did join in one Sacrifice, becauſe both were offered upon one Altar, and conſumed by one fire: ſo under the Goſpel Chriſt and his People are accounted for one Oblation, when both in their own proper way are conſecrated by the ſame Croſs, and are in ſome manner alike obedient to death. *For we have bin planted together in the likeneſs of his death, knowing this that our Old Man is dead*, &c. Rom. 6. 5, 6.

18 By this likeneſs or conformity of Sufferings Chriſt is dead once to ſatisfie the rigor of the Law, and ſo muſt Chriſtians deſtroy their ſins and mortifie themſelves, that they may obſerve hereafter the *Righteouſneſs* of the Goſpel. Chriſt during that terrible ſtorm that made him weep and cry aloud; *Matth.* 27. 46, 50. *Luk.* 23. 46. *Hebr.* 5. 7. did ſuffer ſuch a heavy punishment as might

ſatisfy Gods Juſtice: And his Myſtical Body muſt every day both undertake and ſuffer ſuch fatherly Corrections as may overmaſter their own ſins. In a word, the holy Savior was willing to be crucified, becauſe this diſmal execution was indiſpenſably neceſſary to turn away the wrath to come: and his true members muſt be willing to crucifie themſelves with him, becauſe this Diſcipline is as indiſpenſably neceſſary to deſtroy in them by degrees that inward corruption which would bring back again this wrath.

19 *O Father of Mercies, I beſeech thee, both by the merits of thy Son, who now intercedes in Heaven, and by that bloody Sacrifice which he hath offered on the Croß, (whereof thou ſeeſt the Sacrament upon this Table) this Day be pleaſed to receive me into the Communion of his Sufferings, and hereafter into the Communion of his Glory. Caſt not*

*not away from thee in diſpleaſure the Elevation of theſe hands, which I will faſten to his Croß, ſo far as they may not offend, and which I do now ſtretch before thee with a true deſire that hereafter they may ſerve thee; neither deſpiſe the Sacrifice of a poor Soul, which alſo his Croß hath wounded with the ſenſe of her miſery; and by this wound laies it open, both to pour out her own prayers, and to gaſp after thy mercies. O God and Father, beſtow on me ſuch a meaſure of that* Spirit, through *which thy Son* offered himſelf*, *as may ſanctifie for ever the Body and Soul which now I offer; and may likewiſe help me to perform the Service which I do promiſe. A Spirit of Contrition, that I may ſufficiently*

† *Heb. 9. 14.*

*deteſt thoſe ſins, which did deliver my God to death: then a ſpirit of Holineſs, that I may never be temted to them any more then a crucified man can be temted. O let this crucified Body, which I preſent to thee for ſuch, never be untied from his Croſs, either to fall to thoſe violences, that have pierced my Saviors hands, or to fly up to thoſe vanities, that have crowned his head with Thorns; or to follow unjuſt pleaſures, that have filled his dear Soul with greif, that have filled his Entrails with Gall. Arm and Rod of the Lord, who in thine Anger didſt revenge all theſe ſins upon my Savior, in thy mercy correct and deſtroy them alſo in me. So my God accept af a heart, that ſheds now before thee its Tears, as a poor Victim does its blood: and that raiſes up unto*

*thee*

*thee all its deſires, its thoughts, its zeal, as a Burnt offering doth its flames. Finally ſince my Sacrifice can be neither holy, nor accepted, being alone; Accept of it, O Father, as it is an Oblation ſupported by that Sacrifice, which alone is able to pleaſe thee. Receive it clothed with the Righteouſneſs of thy Son, and made acceptable with that holy Perfume that riſes from of his Altar: And grant that He who ſanctifies, and they who are by him ſanctified, may be joined in one Paſſion, and may enjoy hereafter with thee the ſame Glory.* Our Father which art in Heaven, &c.

## SECTION VIII.

### *Concerning the Oblation of our Goods and Alms, or the Sacrifice of Juſtice.*

1. IT is an expreſs and often repeated Law of God by Moſes, and no where repeated by Chriſt, that no worſhipper ſhall preſume to appear before him with emty hands. Sincere Chriſtians muſt have them full at the receiving of the holy Communion, with four diſtinct ſorts of Sacrifices. 1. The Sacramental and *Commemorative Sacrifice* of Chriſt. 2. The real and *Actual Sacrifice* of themſelves. 3. The *Free-will offering* of their Goods. 4. The *Peace-offering* of their Praiſes.

2. The firſt as repreſenting the Sacrifice offered on the Croſs, is the ground of the three others, eſpecially of the ſecond: which muſt no more be ſeparated from it, then Parts are from the Whole, or the Body from its Head. Theſe two are ſo cloſe coupled together, that St. Auguſtin * more then once, by the Body of Chriſt in the holy Communion, underſtands Chriſts myſtical Bo-

* *Aug. apud Fulg. de Bapt. Æthiop. c. ult.*

dy,

dy, which is the Church. And St. Cyprian * ſaies expreſsly, that Chriſt and his People are contained and united together in the Holy Cup (that being repreſented by the Wine, this repreſented by the Water;) ſo that Chriſt is not there without his People, nor the People without their Savior.

3. The Third and fourth, which are the Sacrifices of our Goods and of our Praiſes, are appendages following after the ſecond, that is the Sacrifice of our own ſelves, by as natural a conſequence, as the fruits and leaves follow the Tree; and as what we *have*, or what we *can*, muſt needs come after what we *are*. All the world know how that blemiſht and lame Sacrifices were abominable under the Law: and certainly Bodies without *heads*, ſouls without their *faculties*, and Perſons without their proper Duties, are not better under the Goſpel. Such mutilated Sacrifices cannot ſuit with that of Chriſt, which was perfectly whole and entire. Therefore as when we once offer our ſelves to God, our Souls and Bodies become attending Sacrifices on the Sacrifice of Jeſus Chriſt: ſo muſt by the ſame equity, all our Goods and Services by way of ſecond-

* *St. Cypr. l. 2. Ep. 3.*

dary

dary Oblations attend the Sacrifice of our Perſons. And as the *Lamb* in the daily Sacrifice was never offered without its *Meat-oblation*, nor this meat-oblation without its Incenſe, its Wine, its Oil: So the the Eternal Son and Lamb of God, who was pleaſed to offer himſelf for me, muſt neither be offered without me; nor whenſoever I offer up my ſelf, both by him and with him, muſt I appear as a dry and unſavory Meat-offering without juice, without ſweet ſmell, wiihout all the holy diſpoſitions of readineſs and joy to obey and pleaſe my God in all good works, whereof the Incenſe, the Wine, and the Oil, were under the Law ſacred Emblemes. In a word, whenſoever we offer our ſelves we offer by the ſelf ſame Act, all that we have, all that we can: and ſo conſequently we do engage for all, that it ſhall be dedicated to the Glory of God, and that it ſhall be ſurrendred into his hands, employed to ſuch uſes, upon ſuch occaſions and times, as he will be pleaſed to appoint.

4. Hear then, *my ſon* (as ſaies the wiſe man) *look to thy feet, when thou entreſt into the houſe of God, leſt thou offer the Sacrifice of fools.* Eccleſ. 5. 6. It is the Sacrifice as well as the part of a fool to offer the Perſon without the

Goods

Goods that attend it, as it were the bones without the ſinewes and the flesh that cover them. It is the ſame Act of an Impious wretch to mangle, and to mutilate, either the holy Sacrifice which Jeſus hath made to his father, or the holy Sacrament which he hath ordained to his Church, or that holy Oblation which after his Sacrifice and at his Sacrament he is pleaſed to require of us. And after we have preſented it, it is an Act, not only of great Impiety, but of as great a Sacriledg, as was that of Ananias, to withdraw without leave, any *part* of that Whole which we have devoted to Gods Service.

5. It behoves not Iſrael alone to go forth out of Egypt with all their Children and Cattle, and Goods, to offer them unto the Lord, that he may take either all, or ſuch a part, as he will be pleaſed to chuſe; *Exod.* 10. 25, 26. All the Gentiles were likewiſe to go and give themſelves up to Gods ſervice with their Gold, their Silver, their Dromedaries, and their Chariots loden with their cheifeſt ſubſtance: The Egyptians with all their wealth: Tyre and Sidon with all their Merchandiſe: *Eſay.* 23. 18 and 60. 6, 7, 9. The wiſe men with their Frankincenſe, their Myrrh and their Gold: and ſo every ſinner at his Conver-

Converſion to God, was to conſecrate all to Jeſus Chriſt, and to the ſervice of his Church. From that very moment, that by any reall Act of converſion, of faith, of repentance, or of vow, we have given up our ſelves to Chriſt, who hath likewiſe given himſelf for us; as by virtue of this mutual Communion, all what he poſſeſſes becomes ours, namely his Grace, his Immortality, his Glory; and ſo he beſtowes it upon us, according to the times, and degrees which he ſees beſt for our *Salvation*: by the ſame conſequence, all whatſoever we have, doth become his, ſo that he may take it after in what proportion and ſeaſon ſoever he ſhall ſee beſt for his *Glory*. The two Aſſes which he ſent for by his diſciples, that he might ride on them to Jeruſalem, and the Chamber which he commanded to be ready, that he might eat the Paſſover in it, were not ſo abſolutely his, as are our lives, our Goods, &c. whenſoever *the Lord hath need of them*: Matth. 21. 2, 3. Luk. 22. 11. Thoſe things were his only by the Right of propriety, which, as to a Soveraign Lord and God, is naturally reſerved upon any thing which he creates or ſaves; but theſe are his beſides, becauſe we with our ſelves have given them. When he calls

calls for the former, to deny them were injuſtice, but to deny theſe latter, were a viſible Sacrileg: all what we are, what we can do, and what we can give, even to the leaſt veſſel in our houſes, being involved and made holy, in this one Conſecration. *In that day ſhall there be upon the very Bridles of the Horſes holineſs unto the Lord: and every pot in Jeruſalem and Juda ſhall be holy unto the Lord.* Zechar. 14. 20, 21.

6. This Conſecration whereby the worſhipper offers and reſigns up all himſelf, and all his Concernments to God, if it be well don, and duly performed, is, firſt as for our Souls and Bodies a Chriſtian *Apotheoſis*, if I may uſe this word, which both makes them capable of the Sacrifice and grace of Chriſt, and raiſes and prefers them to the very nature, that is the Condition of holineſs and Immortality of God. Secondly as to the Conſecrated things; it is a miraculous priviledg, which in the end infinitly multiplies every thing, which is thus parted with; it bleſſes the uſe of it altho it be but preſented, as long as we can enjoy it, and finally exchanges it, when we can enjoy it no more, for ſuch advantagious returnes, as may be conceived to be, not ſuch as when water was turned into Wine, or dirt into

into Gold, but ſuch, as if we conceive a glaſs of water, turned into ſtreams of Everlaſting Comforts, the duſt of Iſrael into ſo many ſtars of Heaven, ſmall Cottages of Clay into Royal Palaces; and vain declining ſhadows into real and Eternal Poſſeſſions: *Thou haſt bin faithful in a few things, I will make thee Ruler over many things*, &c. Matth. 25. 21. But if the Law of theſe conſecrations be not well performed; if *Levi* come to ſerve *Aſhtaroth*, after he hath dedicated himſelf to God; and if the Offerings of the People be employed to profane uſes after they have toucht Gods Altar; then there are as many and as heavy Curſes to be lookt for, as on the other ſide upon a better uſe there are many and great Bleſſings to be expected. So that upon all conſiderations, both of prudence and of Duty; firſt we muſt give up all to God: next after we have given we muſt fly all, not only as two moſt odious ſins, put alſo as two moſt terrible miſcheifs, the *Sacriledg* in withdrawing at any time when God demands it, what hath bin thus conſecrated to him: and the *Profaneneſs* in miſpending upon ſuperfluous, or worſe uſes, what of it he is pleaſed to allow to our proper neceſſities, and other lawful Conveniencies.

7. Now

7. Now tho Chriſt our bleſſed Savior, by that everlaſting and ever ſame Sacrifice of himſelf, offer himſelf virtually upon all occaſions, and we on our ſide, alſo offer our ſelves, and what is ours, with him ſeveral other waies, beſides that of the holy Communion: as at our Converſion, and firſt Act of faith in him, Chriſt (ſaies St. Auſtin,) [a] *is ſacrificed for the ſalvation of every ſinner, at the very moment he repents and beleives him to have bin Sacrificed*; and at our Baptiſm, *For every one offers the Sacrifice of the paſſion of the Lord, at that time, that he is conſecrated by the faith of this Paſſion, and baptiſed a Chriſtian*, ſaith the ſame Father; [b] and the *Baptiſm of Chriſt is the blood of Chriſt*, ſaith another. [c] Nevertheleſs becauſe Chriſt offers himſelf for us at the holy Communion in a more ſolemn and public ſacramental way; (thence it comes that the Memorial of the ſacrifice of Chriſt thereby celebrated, takes commonly the Name of the Sacrifice it ſelf, as St. Auſtin [d] explains it often) we are then obliged in a more ſpecial manner, to renew all our Sacrifices, all the vows of our Baptiſm, all the firſt fruits of our Converſion, and

a *Aug. Evang. Queſt. l. 2. q. 33.* b *Auguſt. Expoſ. inchoat. ad Rom.* c *Chryſ. Hom. 16. Hebr.* d *Auguſt. de Civ. c 5. id. Ep. 23. ad Bonif. De Conſecr. Diſt. 2. hoc eſt.*

all

all the particular promiſes, which it may be we have made, either at our repenting of ſome ſin, or at our deliverance from ſome eminent danger, or at the recovery out of ſome greivous ſickneſs, or at the receiving ſome other ſignal mercy, whether for our ſelves, or for our friends. *I will go into thy houſe with burnt offerings, I will pay thee my vows, which my lips have uttered, and my mouth hath ſpoken, when I was in trouble.* Pſal. 67. 13, 14. Then and there at the Altar of God muſt we, both diſcharge all the vows, which for ſome hindrance or other we had not yet the Convenience to fulfil; and ſet afresh from *Communion* to *Communion*, as they did the *Shew-loaves* from *Sabbath* to *Sabbath*, all thoſe other Performances, which by their nature, and our duty, can never be fulfilled, but with the very end of our daies.

8. So ſhall the new Iſrael tread on the pious ſteps of the Old, who ever from time to time reiterated, either in *Miſpah*, or in *Gilgal*, &c. that Covenant which the Lord had made with him in *Sinai*. It is true, the Lord did not then again repeat the Thunder, that once made the Mountains tremble; as in our Churches he doth not reiterate that very Paſſion, that made the powers of Heaven

Heaven mourn and shake: Nevertheleſs as Joſuah, Aſa, Joſias, Jehojadah, and other ſuch holy men, could from their Maſter aſſure the People, that the Covenant which they did renew, for example, *in Shechem*, Joſ. 24. 25. 2. Chr. 15. 12. and 23. 16. was not leſs powerful, either to bleſs the obſervers, or to deſtroy the offenders thereof, then it was when Moſes, and the Holy Angels publisht it at the firſt upon *Sinai*: So now the Miniſters of our Lord Jeſus Chiſt, having in their hands the ſacraments of the Goſpel, (true Seals and Tables of the new Law) may both produce and give them out as Evidences; that the ſacrifice of their Maſter is not leſs able to ſave mens Souls, when it is offered to men, and Sacramentally offered again to God at the holy Communion, then when it was newly offered upon the Croſs. And this is the reaſon, wherefore all faithful Chriſtians ought then as effectually to reinforce all their Oblations, their vows, their Contritions, and their proteſtations, *Men and Brethren what ſhall we do? And God forbid that I ſhould ever glory but in the Croſs of my Savior*; as the Iſraelites did by proteſting upon the like occaſions, *We will obey the Lord our God: and the Lord is the God, the Lord is the God.*

1 King

1 King. 18. 39. both Israelites and Christians seconding their Protestation of obedience, and their prostrations of Body and resignation of their minds, with secondary sacrifices: those of *Bulls* and *Rams*; these of *Alms* and *Pious works*.

9. By this it is easie to see, that our holy Eucharistical Communions are much correspondent to those Feasts, that did call the People of Israel together, first to appear and prostrate themselves before the Lord with *sacrifices for their sin*: and then to lay upon the Altar that other kind of Sacrifices which they used to call * *Peace Offerings*, and which were ordained to express both their thankfulness to God, and their Charity to men. And in this friendly concurrence both of Mysteries, and of holy duties that attend them, all respects duly observed, Moses may still with the same power command both new and old Israel, *Thou shalt keep the feast unto the Lord thy God, with a Tribute of a free will offering of thine hand which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee: And thou shalt rejoice before the Lord thy God, thou and thy Son and thy Daughter, the*

* שלמים *Peace offerings*, εἰρηνικὰ εὐχαριστήρια.

*Levite,*

*Levite, the ſtranger, the Fatherleſs and the Widdow. And you ſhall not appear before the Lord emty. Every man ſhall give according to the bleſſing of the Lord thy God which he hath given thee.* Deu. 16. 10, 11.

19. The firſt Chriſtians ever took it, and conſtantly practiſed it ſo. For whenſoever they met at their devotions, whereof the Holy communion was the moſt ordinary and the moſt eſſential part, they did make the uſe of all their Goods to be common among themſelves: and the diſtribution of this bleſſed *Sacrament* was ſo conſtantly attended by the diſtribution of their *Offerings*, that it is ſomewhat hard to diſcern which of the two the Apoſtolical Hiſtory intends to ſignify by the *Breaking of bread*, ſo often mentioned in the Acts. Some pious and learned men have thought that this largeneſs and frequency of Offerings, which in the primitive times was all the ſtock they had for pious uſes, made that Article which immediatly follows that of the *Church*, that is, *the Communion*, or *Communication of the Saints*. But however tho this were not the *Article of faith* there meant, yet it was an Act of Piety ſo frequent, and ſo eſſential in thoſe daies, that St. Luke would place it amongſt thoſe other ſacred functions, that comprehend the whole du-

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ty and service of the Church. *They continued stedfastly in the Doctrine of the Apostles and in the Communion, and in breaking of bread, and in prayer.* Act. 2. 24. Thus were the primitive Christians literally and punctually such as holy David had prophesied they should be, a People that would come and offer themselves, with their *free-will-offering* to Christ, *in the day of his Power*; and of that glorious effusion of Graces, that like to a Celestial dew, would appear wonderful by a thick and sudden producing of subjects and souldiers ready armed for his service. *Psal.* 110.

11. For this purpose it was that the Bishops had in their Churches two Tables. One of them was ἔσω τοῦ θυσιαστερίου καὶ περιπετάσμαιος, *i. e.* within that space where the Ministers did officiate at the Altar, and where were Curtins purposely shut to keep non-Communicants from the sight of, and access to the Holy Mysteries. The other was where the People could freely come to offer their Gifts, part whereof afterwards was brought by the Deacons to the Communion Table. Hither were brought the *Free-will-offerings* of the People, Bread, Wine, Oil, Wool, sometimes Cloth, Silver, and any thing els, that might be useful to the Church, (till by express

Canons

Canons of the Church, * those Oblations in kind were limited to such things only, as could be employed about the sacraments and service of the Church; and all this was offered up to God by all Christians by way of a *daily Sacrifice*. And when the Christians had offered up to God their Goods, the Priest who did receive them, did solemnly pray to God, that he would be pleased *to look on their Oblations, as he did once on them of Abel, of Noah, and of Abraham.* Out of these Oblations, the Elements of the holy Communion were taken forth and presented at the other Table, where they were blest by the Bishop or Priest, and distributed by him to the People as from God, to assure them he had accepted of both their persons and offerings, and that instead of the Bread and Wine, which they had offered upon his Altar, as either the *first fruits*, or the *Representatives* of all their Goods, he was pleased to return to them not simple Bread, and simple Wine, but such Blessed Bread and Wine, as were both the sacred Mysteries of the Body and Blood of his Son, and an infallible surety of all Things depending thereon. This is the reason why, because primitive Christians never received those holy Mysteries, but after they had made their Offerings;

* *Can.* 37. *Afric.*

and

and because those very Mysteries, which they *received*, were commonly taken, as to the matter, from that Bread and Wine, which they had before *Offered*; The Holy Fathers, (for instance St. Ireneus) * who then had no occasion to be so exact, or cautious as to distinguish precisely the Nature of two sacred Offices which went constantly together, do not scruple to speak of the blessed Communion, promiscuously as Sacrament, or Sacrifice.

12. Now to bring all this more home; The Law of Antient Israel, the practise of the Primitive Church, and the very equity of the thing it self, do sufficiently testify, that we ought not in these, more then in the former Ages, to appear before the Lord with emty hands, that it is not more fit for worshippers now then it was then, to present their persons, without their Goods, as it were trees, without their sap and fruit: and that these same Nations, which in the prediction of Esay, were at their first coming, to bring and consecrate both themselves and their Gold unto the Lord, must not be now less liberal, when by their Sacrifice they appear to renew the vowes of their former Consecration; as surely God is not, up-

* *Iren. lib. 4. c. 30, 34. Et alibi passim.*

on

on the ſame occaſions leſs merciful, when by his holy Sacrament he renews unto them the Covenant of his ſaving Grace. Therefore he that comes rich, is bound to appear before his Savior with his hands full of ſuch free-will offerings, as he may take out of his abundance, as did in Iſrael the husbandman out of a plentiful harveſt, when the Lord had bleſſed his field. He that is leſs able, muſt offer out of what he can either get by his labor, or ſpare by his Parcimony: as the poor widow did, when she offered her Mite. In a word every one, whether he be rich or poor, is to lay down at the Offerings of God, according as the ſame God hath either bleſſed or ſpared him. 1. *Cor.* 16. 2.

13. The quantity of theſe Oblations, whether extraordinary, as upon a Communion day, or more ordinary, as upon other daily occaſions, is wholy left to the diſcretion of the Chriſtian worshipper. And whereas God by his Law did deal with the Iſraelites, as fathers do with Children in an age unfit to guide it ſelf, preſcribing to them the meaſure, the time, and the manner of every thing, which they were either to do, or to give; our Savior hath by the Goſpel freed all Chriſtians from this punctual *Pedagogy*, leaving them, as

men able to give an account of themſeves, both to their own Judgment, and to the direction of his ſpirit. But if this different way of the Goſpel diſcharges Chriſtians now adaies from the ſubjection of doing punctually, and litterally every thing, which the ancient Iſrael were to obſerve; it certainly obliges them to do more as to the matter, and to do it in a better manner. And God forbid that this honor and liberty, which he vouchſafes us above what he did to the Jews, ſhould be taken by us, either as a permiſſion, or as an occaſion of being worſe. Therefore God in former times did give ſpecial Laws to his People for every thing they were to do, in point either of Piety, or Charity; for example, they were to give the Tenth part of whatſoever they could gather out of their *fields*, their *Trees* and their *flocks*, beſides another Tenth part every third year, that is a Thirtieth part every year: and what ever could grow of it ſelf, during the vacancy of every ſeventh year: They were bound moreover to many other charitable waies of helping the poor, as to lend them mony without taking either uſe or pawn: and to leave in their fields and Vineyards ſo much of their Corn, and fruits behind, as could recompence,

compence the labor and diligence of many honeſt Neighbours, who at the end of the year, had no other Harveſt then this Gleaning. And altho all this was *Charity*, yet it was among the People of Iſrael called *Juſtice*, becauſe it was commanded by Law, and that they were obliged to pay theſe Almes, as ſtrictly as any other Debt. Here then a downright Chriſtian will do well to take notice, of what all theſe charges may came to, and what proportion they will bear with the Eſtate and revenue that God bleſſes him with, that ſo he may contribute towards works of Piety and Charity, not only ſo much but more; and if not in the very ſame, yet in as good a kind as the Jews did. So that he may go beyond them in Charity, whom the Goſpel commands us to exceed in all other virtues, as we exceed them in Bleſſings.

14. The time of theſe oblations is not more limited then their meaſure. At firſt St. Paul had appointed the firſt day of the week, that is the *Lords day*, for the gathering of thoſe Charitable aſſiſtances, and, as he calls them, *Acceptable Sacrifices*, 1. Cor. 16. 2. Phil. 4. 18. which were to be ſent to the poor Brethren of Jeruſalem: becauſe even from that time, that day was in a

more ſpecial manner conſecrated to the ſolemn Miniſtry of Prayers, of Preaching, and of *Communion*. Now, tho the danger of Profaneneſs, which then was leſs to be feared, hath in our daies made the uſe of this *Sacrament* much leſs Common then that of *Preaching* and *Prayer*: Nevertheleſs ſince by theſe two holy exercises, both God ſpeaks to us, and we to him; this should be warning enough, not to preſume to appear before him without a Gift. And that we may both bear up the more eaſily the expenſes of this weekly Sacrifice, and diffuſe more univerſally the ſweet ſavor thereof into all the parts of our life; it would be a piece of holy prudence, to take care that every day should both bear ſome part of the burthen, and have ſome share of the holineſs. And that by a daily attending to this ſervice, the Rich be ſtill induſtrious to detalk ſome larger portions of his abundance; the poor to ſteal ſome thing out of his neceſſaries: and the middle conditioned man to ſpare what he can out of all his competence. But ſpecially when the good Providence lets fall into our hand ſome conſiderable advantages, then let him that will grow rich in God, look upon theſe temporal occaſions, as a propitious time of Harveſt, whereof he muſt

muſt be ſure to reſerve the firſt fruits to God: and let him have a place in his houſe, like the Treaſury in the Temple, where he may daily caſt in his *Talent*, or his *Didrachm*, or his *Mite*, according as God daily bleſſes him; and whence he muſt be ſure to take nothing, but for a ſpecial holy uſe, as if he did take it from Gods Altar.

15. It is true indeed that not only this, but alſo any thing elſe that we have at home, is already conſecrated, ſince God having given it to us, we have given it back again unto God. For whenſoever we gave him up our own perſons, all our Goods were involved in this general conſecration, and thereby became *ipſo facto* holy *Offerings* unto the *Lord*. But as theſe holy Offerings under the Law were of two ſorts, ſome which the Worshipper, and his wife, and Children might eat; ſome, of which it was not lawful for any to eat, except the Prieſts only; my meaning is that the truly pious Chriſtian should gather day by day, and by little and little (both to make his Devotion leſs burthenſom, and by a continual application to this work, to ſanctify the whole courſe of his life the better) a Magazine of holy things of this laſt kind, which may be only emploied to God and his Churches ſervice.

16. But at the ſame inſtant that the Chriſtian Worſhipper ſhall take the materials of his good works, out of this ſtore, he muſt have a great care to draw withal out of the good Treaſure of his heart the *fire* and the *Frankincenſe*, that is, the zeal and the holy thoughts that may improve, and raiſe good *moral works* to the being of *Religious Sacrifices*. And as with out doubt, at firſt, he had a care not to lay aſide theſe firſt fruits, in a Corner of his houſe, either negligently or rudely, as ſome do throw their Alms into Beggars hands, or as Judas did his thirty Pieces into the Temple; ſo he muſt not forget himſelf ſo much, as to take them thence, and beſtow them on the Body or members of Chriſt, that is, the Church and his Neighbor, but with ſuch pious Elevations and applications of his mind, as may become both that Majeſty which he adores, and the pious and holy Act, that he intends. Let him do it, whether at his door, or in the way, or in the Temple, it matters not; for the hour is long ſince come, that Religious Acts, or Worſhippings are confined neither to *this Mountain, nor to Jeruſalem*; Joh. 4. 21. whereſoever God gives thee the occaſion and power to perform any holy work, there he makes *holy Ground* for thee: only this work, to be holy, and becoming

becoming a Worshipper, muſt by all means be don *in Spirit and in truth.* This *Spirit* will teach us, what Flesh and Blood cannot do, both to perceive, and conſider, not an Angel only, as the Patriarcks often did, but Chriſt himſelf, in the condition of an afflicted Church, for example, or of an honeſt diſtreſſed friend; and then at ſuch occaſions to lay our liberalities, with that ſame mind and thought that a true Worshipper would lay his *Oblations*, upon the Altar, where he knows that Chriſt will moſt effectually both find it, and accept of it. Once he received the Gold, the Myrrh and the Frakincenſe, which the wiſe men gave Joſeph; He did alſo receive the Goods which Suſanna, and other Religious Women did put in the hands of his Diſciples; ſince that time the Church and all her diſtreſſed Members have bin inſtated by Chriſt himſelf moſt expreſsly into the Place of theſe happy Perſons; and as if they had bin for this purpoſe created Chiſts ſolemn Officers and Angels, about the time that he was to ſuffer and to leave his beloved Diſciples, he promiſed them both to accept, and account as beſtowed on himſelf, theſe ſmall Offerings, which for his ſake we should depoſite in their hands. *Mat.* 25. 40, 45.

17. This ſame ſpirit, and this Actual application, is the only means that we can have to raiſe up good moral works, and to make them true *Heave-offerings*. Without this Elevation, what we give, may in it ſelf be a good deed, to us a conſiderable expenſe, and to other men ſome benefit; but to God, it is no ſacrifice, or it is ſuch a ſacrifice as ſends up no ſavor above: but either like the Oblation of Cain, falls all down to Aſhes and Duſt; or like the Alms of Phariſees, to ſuch a paltry reward as we get perhaps from men. *Gen.* 10. *Mat.* 6.

18. All theſe conſiderations and pious intentions of the Soul, which to the *Worſhipper* muſt be inſtead of the *Sacerdotal Utenſils*, and to the *Oblation*, inſtead of the fire and Frankincenſe, are much revived and ſtirred up by the Circumſtantial ſolemnity and Holineſs of the bleſſed *Communion*. Look to the Adoration of the Ancient Iſraelites. *I was, &c.* Deut. 26.

*I Dare appear before the Lord with all my ſins and my ſorrows; It is very juſt alſo, that I ſhould appear with theſe few bleſſings, which are mine; they are mine by*

*by thy favor, and* having received them of thy hand, now do I offer them to thee *. *Forgive I beſeech thee my* ſins, *deliver me from my* ſorrows, *and accept of this ſmall Bleſſing. Accept of this my ſacrifice, as thou didſt of that of Abel, of Abraham, and of Noah; or rather look in my behalf on that only true Sacrifice, whereof here is the Sacrament; the Sacrifice of the only unſpotted Lamb: the Sacrifice of thine own Son: of thine only begotten Son, of thy Son proceeding from thee, to dy for me.* O let him again come from thee to me; let him come now as the only begotten of the Father full of grace and of truth to bleſs me, Amen, *Amen.*

* 1 Chron. 29. 14.

*FINIS.*

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